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INDIAN
Church History,
OR AN
ACCOUNT
OF THE
FIRST PLANTING OF THE GOSPEL,
IN
SYRIA, MESOPOTAMIA, AND INDIA :
WITH AN
ACCURATE RELATION
OF
The First Christian Missions in China,
COLLECTED
FROM THE BEST AUTHORITIES EXTANT IN THE WRITINGS OF THE
ORIENTAL AND EUROPEAN HISTORIANS, WITH GENUINE AND
SELECT TRANSLATIONS OF MANY ORIGINAL PIECES.

BY THOMAS YEATES.

London :
PRINTED FOR A. MAXWELL, BELL YARD,
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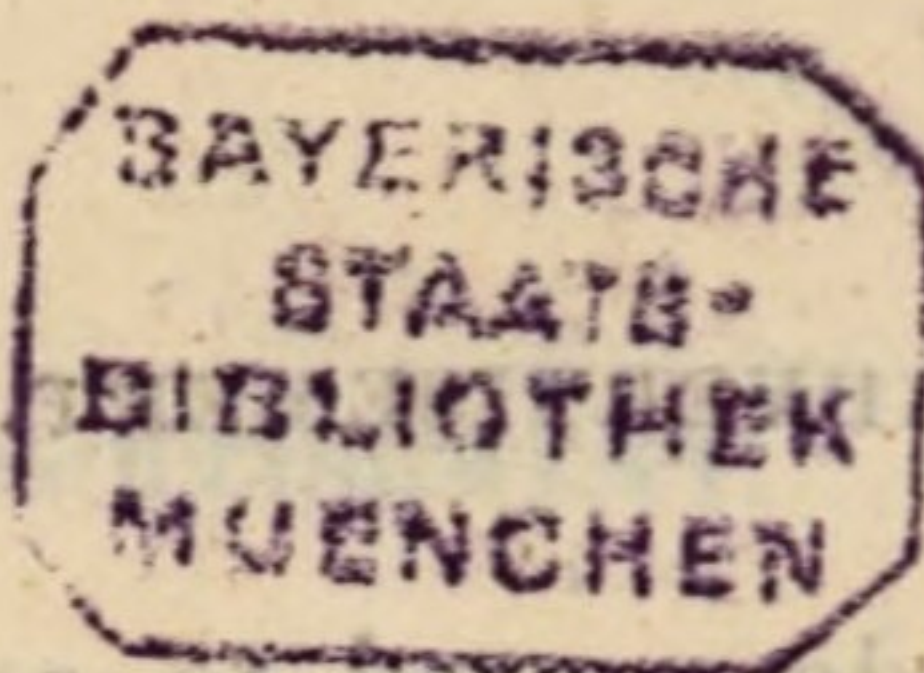
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Advertisement.

THE following sheets having originated with various miscellaneous notes, and translations of some select pieces, which fell in the author's way, in examining some manuscripts and printed books in several eminent libraries, to which he had access: he gave an arrangement to his collection, and as nearly as convenient has reduced them into an historical shape, designing to publish them for the present satisfaction of those readers who delight in this department of history, and also for the future benefit of compilations of this description, in supplying a hitherto very deficient part from the purest sources of information:—he has more

particularly endeavoured to ascertain by various collateral evidences the histories of the Syrian Christians of St. Thomas, and the origin of that ancient Indian Church coeval with the apostolic age:—he has likewise, with great pains collected, and from the most unquestionable authorities, given an accurate relation of the first Christian Missions in China, presuming, that such an interesting article of Church History may be a matter of research in the Chinese histories for that period, if such are extant; and that at the least, that relation serves for an example of Missions on a grand scale.

The author has been largely indebted to the Oriental Collections of Assemanus, from whose works he still cherishes the hope of drawing much more valuable information, should the Christian public favour the present small work:—what he has advanced respecting the transactions of the Catholic interest in

India could not be omitted, it being requisite to a more perfect understanding of several methods whereby that Church hath laboured to subjugate those numerous Christians:—and he has added such further remarks and illustrations as seemed most conducive to the perspicuity of the subject; and from the joint reports of the Rev. Dr. Kerr, and Dr. C. Buchanan, those distinguished evangelical tourists in the East, very important matter is elicited respecting the existing state of those Indian Churches: and the probable happy result of their being thus authentically represented and announced to the Christians of Europe.

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Europe.

It is to be regretted that the present volume is not more generally known, and that the public mind is not more fully acquainted with the state of the Indian Churches, and the progress of the Christian religion in that vast and fertile field.

The present volume is intended to supply this deficiency, and to afford a more complete and authentic view of the state of the Indian Churches, and the progress of the Christian religion in that vast and fertile field.

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INDIAN

CHURCH HISTORY,

&c. &c.

THE history of the Oriental churches remains a *desideratum* in our Ecclesiastical histories generally extant. The few notices of those churches, even in the more elaborate compilations, fall exceedingly short of their importance, and bear little or no proportion with that of the Protestant and Catholic churches of Europe: the reason is obvious—the Greek and Latin historians for the most part, confined their accounts within the bounds and periods of their respective churches, and the duration, and extent of their establishments always furnished them with abundant matter

without seeking further, and extending their inquiries to the Orientals. Historians succeeded historians, each gathering as he went in one uniform course, with little difference, excepting as to time or place, and our writers have gathered from them, with some improvements, it must be allowed, but not so as to produce a complete and entire Church History.

Most of those authors may be comprehended under the following heads, as to their contents:

1. The history of the church in the times of the Apostles, and their immediate successors, until the end of the third century.
2. The history of the Greek church, and its dependencies from Constantine, to the dissolution of the Greek Christian Empire by the Mohammedan arms in the fifteenth century, comprehending a period of nearly twelve hundred years.
3. The history of the church of Rome, and its dependencies throughout Europe, until the age of the Reformation, which event made a new epoch in the Ecclesiastical state of Europe.
4. The history of the Reformed churches from that time, whose increasing number, extent, and power, has been obtained at the expense of the Romish communion. And here we observe are wanting:—

1. A complete history of the Protestant Missions, and Colonial churches, in all parts of

the world ; which will include the churches of British India, and America. 2. A history of the Catholic Missions, from their first establishment to the present time: a subject that has not yet found its way into our compilations. 3. The history of the African churches, especially the Coptic and Ethiopic: and, 4. The history of the churches of Asia, viz. Greek, Russian, Armenian, Syrian, and Indian ; in which latter countries Christianity has existed for many ages, and to a large extent.

Now the reason why our authors have been so much in the dark as to the history of the Christian Religion in the East, may be the obscurity of the more ancient historians, whose works they compiled from ; viz. the Greeks and Latins, who, we may rely upon it, were never the most forward to give a fair representation of the Oriental christians to the disadvantage of themselves; and therefore the splendour and glory of those churches hath been hidden to Europe in general: an impediment at length happily removing by new sources of information, derived from all parts of the world, by our travellers and missionaries.

We now proceed to enquire into the first beginnings of the Christian Religion according to our design, in countries *eastward* of Palestine.

In the First place, those Magians, or wise men, which the Evangelist Matthew records to have come from the *East*, and who adored our Saviour Christ at Bethlehem, having made their presentations and homage, returned to their own country, there to announce the birth of Him whose star they had seen in the East. The Chaldean christians have a tradition that those Magians afterwards became preachers of the gospel amongst them. That they came from Persia or Chaldea, agrees with the best accounts; and if we may conjecture from the names of three of them, recorded in the Ethiopic church-books, one at least was a Chaldean, whose name they say was *Chesad*; now *Chesadim* is the name for the country called Chaldea, and is known to any one who reads the Hebrew text of the Old Testament. But, however this may be, the return of those distinguished men to their own country must have claimed particular notice, and the news they carried taught them to expect some great event at hand. This, we observe, made some preparation for the introduction of the Gospel among the Gentiles.

Secondly. The great and memorable event on the day of Pentecost, immediately after the Ascension of Christ, the celebration of which feast of the Jews in commemoration of the

giving of the Law at Mount Sinai, had now first become a memorial of the promulgation of the Gospel at Mount Sion ; by the abundant effusions of the Holy Ghost on the Apostles ; this event, we observe, concerns our present enquiry. According to the custom of the Jews, great multitudes resorted to their annual feasts in Jerusalem : they repaired to the holy City in companies from distant parts, in imitation of which the Mohammedans now go in great companies to their city of Mecca. There were at this Pentecost great numbers of Jews, and Proselytes of all nations assembled at Jerusalem : Parthians, Medes, and Elamites, and dwellers in Mesopotamia, and divers others, Acts, ch. ii. These were mostly oriental Jews, and from countries east of Judea ; and who, together with vast numbers of their brethren of other nations, were witnesses of the miraculous powers and preaching of the Apostles, in their own languages and dialects, to their great astonishment. They were confounded, because that every one heard them speak in his own language ; they were amazed and marvelled, saying, “ Behold, are not all these which speak, Galileans ? — Parthians, and Medes, and Elamites, and dwellers in Mesopotamia ! how is this that we hear every man in our own tongue wherein we were born ? ”

Here were Jews from Persia, and its confines ; Jews of Syria beyond the Euphrates and Chaldaea ; who, on their return to their own countries, could not fail to spread the news of such extraordinary facts which themselves had heard and seen in Jerusalem.

So signal an event having taken place, in the which the foundation of the whole Christian church seems to have been laid, in the presence of men of all nations, professing the Jewish faith, and of whom it is expressly recorded, “devout men out of every nation under heaven :” such a host of witnesses to the miraculous and divine inspiration of the Apostles, could not fail to constitute a grand preparation for the Gospel, commanded to be published among all nations. Such circumstances could not fail to be the subject of scripture prophecy, and the Apostle quotes the volume of prophecy on the occasion. Isaiah seems to have been favoured with a most luminous revelation respecting it, in the close of his Prophecy, ch. lxvi. in which he predicts of an extraordinary Sign or Miracle, which the Lord would set among the multitudes of Gentile Converts at Jerusalem, in the days of the Messiah. “It shall come, saith the Lord, that I will gather all nations and tongues, and they shall come and see my glory. And I will set a SIGN

among them, and I will send those that escape of them unto the nations; to Tarshish, Pul, and Lud, that draw the bow; to Tubal and Javan; to the Isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles."

The gift of tongues was amongst the SIGNS which our Saviour promised to the disciples, Mark, ch. xvi. "And these SIGNS shall follow on them that believe: In my name shall they cast out devils: they shall speak with NEW TONGUES."—And the Apostle Paul says, that "Tongues were given for a sign," 1 Cor. xiv. 22. that is, a miracle, which in the scripture sense of the word, denotes a supernatural and omnipotent act, or work done by the power of God, and infinitely surpassing that of created beings, and whether such miracles are or were effected by the instrumentality or ministry of men or angels, the sole author and cause is God.

The gift of tongues manifested, with the other great powers of the Apostles on the day of Pentecost, being so incontestibly established and confirmed, and the rapid conversion of Jews, and heathens, which thereupon ensued, deserve our most attentive consideration. The sacred Ecclesiastical history, as far as it may be collected from the apostolical Acts, recorded by Luke, and the Epistles,

when properly understood, will explain many things, and in a most easy and convincing manner account for the rapid and amazing progress of the Gospel in the times of the Apostles. The question has been—How so few persons, and in so short a time, could possibly disperse themselves over such vast and distant countries, and plant the faith in such a multitude of nations? Hence also the ecclesiastical writers on those times, and their histories, have been thought to enlarge beyond just bounds, and consequently have not been received with due weight. Now the fact is, that persons judge of these things in proportion as they understand them, and particularly as to the Evangelical history which has materially suffered, for want of duly examining the principles whereby the important question is solved.

The Acts of the Apostles forms the ground and basis of all Ecclesiastical history from the first moment of the Christian æra. The language is concise, without ambiguity, and comprehensive, without prolixity. It abounds with examples for all Christian churches, and Missions for every succeeding age, and lays down the divine plan for the evangelization of the whole world.

In this divine history, we perceive that the spiritual kingdom about to be established by

the promulgation of the Gospel is found to bear some proportion with the form of the Israelitish government, according to the Mosaical institution.* This is a point material to our purpose, especially as it will serve to correct our ideas relative to the number, rank, and qualifications of those excellent and inspired men, who were ordained for so great and stupendous a work as the Conversion of Mankind. These persons were not so few, nor their powers and spheres of action so limited, as some incautiously conclude: for as the work was great, so were their numbers, means, and resources, likewise considerable. The twelve Apostles, invested with the supreme power in all things pertaining to the government of the Church, correspond to the princes of the twelve Tribes under the old Law. Next in order to the Apostles, were the seventy-two Disciples. These corresponded with the number and dig-

* The form of civil government instituted by Moses in the wilderness, according to the divine appointment, is justly and elegantly termed, a THEOCRACY, implying, that it was a constitution of government peculiarly ordained for the Israelitish people, during that Dispensation; admitting it so to be, it may, like other Institutions of the Mosaic and Levitical Dispensation, have exhibited a *shadow* of good things to come; and, on this ground, the *analogy* above stated is *presumed*, and not insisted on.

nity of the seventy Elders of Israel. The third order in the Apostolic church, was that of the Brethren, which, according to number, corresponded with the heads of thousands ordained by Moses. And whereas we read of the hundred and twenty, exclusive of the Apostles, the like we also find in the Mosaical Institution. The Judges of forty-eight Levitical cities, together with the seventy and two Elders, make up the number one hundred and twenty. The Captains of thousands, in the time of Moses, amounted to six hundred, and the Brethren of the apostolic Church, amounted to about the same number, according to St. Paul, who were all witnesses of Christ's Ascension. And that the apostolic Church consisted of these three orders, the form of address observed in the celebrated epistle, Acts, ch. xv. v. 23. is a sufficient proof. Thus did the civil government, instituted by Moses, bear some proportion and likeness to the spiritual hierarchy of the Apostolic church.

When the WORD* was given from Sion, great

* The phraseology of the New Testament makes use of this expression, the WORD, in several senses, in this place it denotes the whole Revelation of the Gospel ; that is, the whole Word of the Christian Revelation, as foretold by Isaiah and other Prophets. Isa. ch. ii. " It shall come to pass in the last days, (i. e. the days of the Messiah) that the mountain of the Lord's

was the company of them that published it. The Messengers of the Gospel, increased more and more, competent in the languages of the nations, by a divine power, and variously gifted in miracles and doctrine, to the astonishment of all wherever they came, could not fail of producing conviction in some of all countries.

Thirdly. The history of the Acts of the Apostles furnishes important notices of the early plantation of the Syrian churches, which originated with the church at Antioch, where was the first great harvest of Proselytes, and whereof we shall now discourse more particularly.

We read that immediately on the persecution which arose about Stephen the martyr, the disciples were all scattered abroad, and went every where preaching the Gospel: they travelled as far as Phenice, and Cyprus, and

house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of ZION shall go forth the LAW, and the WORD of the Lord from Jerusalem." This is the WORD that was first published to the Jews and Proselytes, and afterwards to the Gentiles of all nations, beginning at Jerusalem.

Antioch, preaching the Word to the Jews only. They were dispersed throughout Judea, and all Palestine, in the islands of the Mediterranean sea, especially Cyprus, and in Syria. Philip, the deacon, in his way from Gaza in the South, preached in all the cities until he arrived at Cesarea, the chief city of Cilicia, north of Palestine, Acts, ch. viii. Those of the disciples who taught at Antioch found great success, "a great number believed," ch. xi. and the news of this conversion soon reached the church of the Apostles at Jerusalem, who immediately sent there the faithful Barnabas. He had no sooner arrived, and opened his mission, than a second general Conversion ensued. There were with Barnabas at Antioch several prophets and teachers to assist him in the work; as Simeon, called Niger, and Lucius of Cyrene, Manaen of noble education, and Saul: these, we are told, assembled with the Church a whole year, and taught much people; and we read that so great was the number of Converts of this church, that they were, of all believers, the first honoured with the christian name, as it is said, "the disciples were called CHRISTIANS first in Antioch:" ch. xi. 26.

We soon afterwards read of the churches of Syria and Cilicia; and also that these churches

mostly consisted of Jewish proselytes : for thus runs the form of address in that celebrated Epistle, sent from the church at Jerusalem, by Paul and Barnabas, to the church at Antioch, ch. xv. "The apostles, and elders, and brethren, *send* greeting to the brethren which are of the Gentiles in Antioch, Syria, and Cilicia," &c. Paul and Silas soon after visited all these churches, confirming them in the Faith. It seems that Cilicia was antiently a province of Syria, and therefore the Cilician churches belonged to those of Antioch.

It is remarkable, that in the great dispersion of the disciples which ensued on the martyrdom of Stephen, the Apostles alone stood their ground, in all the heat and fierceness of that persecution. St. Luke notices this, ch. viii. 1. "They were all scattered abroad throughout the regions of Judea, and Samaria, except the Apostles." The history explains the reason on the part of the Jews : the Apostles had already given such convincing proofs of their authority and divine mission, and had shown such acts of power, that the Jewish rulers were afraid to approach those holy men, but left them unmolested, and at their own disposal ; they were not dispersed with the disciples, having there a work to do.

How long the Apostles remained in Jerusalem, is uncertain. James, the brother of John, was the first of the twelve crowned with martyrdom, Acts, ch. xii. Their continuance in Jerusalem appears to have been urgently necessary for the concerting of such measures as were required for the ordering of the churches then establishing in all parts east and west of Jerusalem; for which reason they might have made that city the Apostolic seat, having from thence a ready communication with all countries. They had their messengers to the churches, and as occasion required, made excursions and visits, confirming the churches, bestowing on them gifts for the furtherance of the Gospel, and thus accomplishing a high part of their sacred office.

Fourthly. The Apostolic missions were not solitary: they went forth in companies, at the least by two or three, according to the example of Christ in the first mission of the seventy disciples; Luke, ch. x. "He sent them two and two before his face into every city, and place, whither he himself would come:" that so by the mouth of two or three witnesses every word might be established, and that the promise of their divine Master might be fully accomplished in them by his presence and power; "Where-soever two or three are gathered together in

my name, there am I in the midst of them." The history of the Acts affords examples of this constitution of Missions. Barnabas and Saul were fellow-labourers, Acts, ch. xiii. Paul had his company in Cyprus, whom he took with him to Perga, ver. 13. so likewise in his apostolic journey into Asia there accompanied him seven men, besides Luke, Acts, ch. xx.

The powers of an Apostle are shewn in the instance of St. Paul at Ephesus, and the ordination of those men on whom the Holy Ghost came, whereby they spake with tongues and prophesied, Acts, ch. xix. We are not to suppose that these gifts were conferred in vain, and for ostentation; but much rather for use and benefit to the church. The number of the men fitted, was about twelve; and their gifts destined them to the work of the ministry. "They spake with tongues," that is, with different tongues, whereby they might serve to the promulgation of the Gospel in different languages or dialects. These circumstances in the Apostolical history explain how the work of an Apostle was extended to such numerous and distant nations in a short time, viz. by their numerous disciples, of whose names and numbers we have no particular mention; thus, we remark, that the office of an Apostle was that of a leader, as a general in an army.

The christian Religion having taken such root in Antioch, and Syria, soon began to spread itself eastward to Mesopotamia and Chaldea: all Mesopotamia became christian at an early period, and it found a seat at Babylon, in the days of the Apostles. Peter wrote his first Epistle from the church at Babylon, as expressed in the close of that Epistle, which in the Syriac text reads thus, "The elect church which is at Babylon saluteth you, and Marcus my son."* The Syriac and Chaldee writers, in

* "The ancient and famous Babylon was not in being when St. Peter wrote this Epistle, as Pearson has shewn in his *Oper. Posthum.* p. 49—54. so that Scaliger, Salmasius, and de Marca, are mistaken in supposing this Babylon to be meant. Fabricius, du Pin, and Beausobre, take it to have been Seleucia, and that this city inherited the name of Babylon; but M. Mosheim shews incontestibly that Seleucia never bore that name. If then it must be at Babylon, there was a place of the name in Egypt, which Spanheim proves to have been at that time a great and famous city. But as Papias, even in the second century, took this Babylon for Rome, and Eusebius shews, that it was a common appellation of that city in his time; it is the opinion of Mosheim, that in a matter of history, we ought to follow the ancients. It is at least not impossible, that St. Peter might call Rome by the name of Babylon, as it was usually called by that name among the Jews." All this, says Michaelis, leaves the matter in doubt, whether St. Peter wrote this Epistle at Babylon, in Egypt, or at Rome, and M. Mosheim acknowledges as much throughout

the lives of the Apostles and Martyrs, record of the Apostle Peter, that "He preached in Syria, and Antioch, and in Asia, Bithynia, Galatia, and other regions." He signifies in the close of his Catholic Epistle, that he also brought the gospel to Babylon, and from thence wrote the said Epistle, and sent it by Silvanus. Moreover, at the end of his Catholic Epistle he saith, "The elect church which is at Babylon saluteth you, and Marcus my son." Jesuabus, a Syrian bishop, writes that "Simon Cephas made disciples at Antioch, and Syria, Rome, and Spain: he went also into the parts of the East:—

"He wrote his celebrated Epistle, which

that Preface. See Michaelis' Introductory Lectures, Lond. 1780. p. 321. It is truly surprising that none of these learned men can agree on this matter. Certainly it belongs to every critic in the Hebrew language of the Old Testament to know, that sometimes the names of cities give name also to the provinces and countries, where such cities are situated: the country being understood in such case, as, for instance, Babylon sometimes means the land of Babylon, or the whole country of the Babylonians, Isa. xiv. 4., and here also by Babylon may be understood Babylonia:—or indeed, as I conjecture, more properly, New Babylon, since called *Bagdad*, situated upon the river Tigris, about forty miles from the place where the ancient Babylon stood, which is an easy solution, and seems confirmed by the history.

occupies the second place among the Catholic ones, and sent it by Silvanus, one of the LXXII, He had Marcus with him for an associate and helper; and having sown the church [viz. the Chaldean church] with the spiritual seed, returned to Rome."

From hence it appears, that Peter was then on an apostolic visit in those parts; he also made excursions into Mesopotamia, where churches had been planted by Thaddeus, Marus, and Agheus, of the Seventy sent thither by Thomas the Apostle. Those disciples of the Seventy above mentioned, afterwards removed eastward into Chaldea, as their historians remark, "During the time that Thaddeus, Agheus, and Marus, spread the Evangelical doctrine in Mesopotamia, Chaldea, and other parts of the East, Peter made excursions into Mesopotamia; Bartholomew, and Matthew, and Thaddeus, came into Parthia, and into Persia; and, lastly, Thomas having visited all those places, went to the utmost confines of the East."

The above quotations are taken from Assemannus, and are inserted here in order to determine respecting the church at Babylon, which some commentators have disputed, supposing Peter to have spoken in a mystical

sense, or of some "elect" female convert,* whereas the Syriac text says, "The elect CHURCH which is at Babylon," as also the above quotations confirm: and hence may be collected from the said histories, that there were churches established in Syria, Mesopotamia, and Chaldea, in the times of the Apostles.

In the next place, we shall collect who, and what Apostolic men first planted the Gospel in the eastern parts, viz. Mesopotamia, Chaldea, and the adjacent countries. The Syrian and Chaldean writers, according to Assemanus, deliver, that "Thaddeus, one of the seventy disciples, went into Mesopotamia, and that he was sent by Thomas the Apostle, soon after our Lord's Ascension: also that the same Thaddeus had with him two disciples to assist in the promulgation of the Gospel, whose names were Marus and Agheus, both of the LXX."

"Thaddeus died in the twelfth year of his preaching; Agheus survived his master three years: and Marus, after the death of Agheus, governed the churches of the East thirty and three years, having his residence chiefly at Seleucia in Persia."

* "Salutat vos EA quæ est Babylone vobiscum ELECTA." *Vid. Text, Gr.* but Beza inserts *Ecclesia* in italics: whereas the Vulgate Latin agrees with the Syriac, "Salutat vos EC-CLESIA, quæ est in Babylone, coelecta," &c.

These dates extend to the year of the Ascension 48, and to the Christian æra 82, within which time Peter visited the eastern churches, and wrote his first Epistle.

The Syrian christians, especially the Chaldeans, celebrate Thaddeus, Marus, and Agheus, for their Apostles. Concerning Thaddeus, whom they also call Addeus, and name "the chief and greatest of the assembly of the Seventy and two." They relate that, "when he came to Edessa, they received him with great joy. He blessed Abgarus and all his household, and the whole city. He healed their sicknesses by the word of our Lord, and declared the miracles and signs he had wrought in the world, confirming his words by miracles." He disciplined Edessa, and Mesopotamia, and taught them the ordinances of the Gospel. By the assistance of Agheus, his disciple, he converted and baptized all the region of the East, as far as the eastern Sea. When he was grown old and aged, he improved his talent more than double; he rooted out from the hearts, the thorns and thistles, and sowed them with the purest wheat, and entered the joy of his Lord."

"Mar Addeus the Apostle, and one of the Seventy, (says Amrus writing on the Acts of Addeus), came to Edessa, and healed king

Abgarus of his leprosy. He had for his associate in preaching the Gospel, Mar Marus, and Bartholomew, at Nibesin, Mosul, Hazath, and Persia. He built a church in Cephar-Uzel, in the country of Adjaben, where is the inscription of his name to this day. He built another church in the city of Arzan, which also bears his name at the present time. St. Thomas assembled with him, and remained with him some time before his departure for India. They both ordained Mar Marus, and conferred on him the priesthood, and the dignity of Patriarch of Babylon, Arach, and parts eastward. Mar Addeus having filled the office of preaching twelve years and some months, departed on the fourteenth day of the month of May, and was buried in the great church at Edessa."

Barhebræus writes, that "the Apostle Addeus, the Hebrew, and one of the Seventy, who followed our Lord Christ, was sent into the East by Thomas one of the Twelve."

"Agheus laboured fifteen years in the work of the Gospel, and survived his master Thaddeus, or Addeus, only three years: to him succeeded Marus."

"After Agheus was Marus, another disciple of Addeus. This Marus after the martyrdom of his associate Agheus, could no longer continue in Edessa, but went into the east, and

preached in Athur, (i. e. Assyria) and in all the land of Shinar. He taught three hundred and sixty churches, which were built during his time in the east."

"Marus first disciplined some of the people of Beth-garmi; he afterwards endured great trials from them. Then he came to Seleucia, a royal city of the Persians; the same is the Seleucia built by one of the kings, subdued by Alexander the Great: another city was built afterwards, called Katispon [Ctesiphon]. When Marus had entered the city, there was there a sick man, whom having signed with the sign of the life-giving cross, he opened his eyes, and said unto his men, "I saw a vision of this stranger, as one descended from heaven, and he took hold on me by the hands, and raised me up: and as soon as I opened my eyes, I saw him sitting with me." Then the men of that city received Marus as an angel of God, and he taught and baptized many of them, and began to build churches in that city, where he remained fifteen years, confirming them in the Faith. Then he went and passed through all quarters, working miracles, and wonderful works; and having fulfilled his preaching for thirty and three years, he departed to his Lord, in a city named Badaraja, and was buried there in a church which he had built."

These extracts are sufficient for the present purpose: they shew from the Syrian chronicles the progress and extent of christianity in Syria, Mesopotamia, Chaldea, Persia, and other adjacent countries, at an early period of the apostolic age, when churches were not only planted in the chiefest cities of the several countries, but so founded and governed by the successful labours and excellent wisdom of those apostolic men, that they soon became the emporiums of the gospel to remotest regions of the East: not to mention that at the same time, the same work was carrying on in various other parts of the world.

The eastern or Chaldean Christians throughout all Asia, from Antioch to the walls of China, celebrate Thomas for their chief and great Apostle. He was the first preacher of Christianity amongst the Hindoos, and founded the churches of Malabar, where, to this day, the ancient monuments, traditions, and writings of the Syrian Christians, afford the most indubitable proofs of his apostolic labours among them.

The Syrian Christians of India on the coasts of Coromandel and Malabar, amounting to more than two hundred thousand, hold with a constant and uniform tradition, that Thomas the Apostle was the founder of their churches.

The Romish missionaries, who have used the utmost diligence in the investigation of such their tradition and church history, have every where found it the same.

As far as I am able to collect from the writings of the learned Assemanus, who quotes many important extracts from writers on the subject, and also from authors since his time, it appears from the accounts of the travels of this Apostle, that after having preached the Christian Faith in Syria, Mesopotamia, Chaldea, and Persia, he made advances further eastward and southward, till at length he reached the coast of India and Malabar; where, having exercised his apostolic labours with success, he passed through to the coast of Coromandel, and having made great conversions to the faith in those parts, he passed over to some coast on the east called China, which may have been most probably that country now called Cochin-China; afterwards he returned to Coromandel, where having borne the crown of martyrdom, he was buried in the mount, afterwards called St. Thomas's Mount.

With Thomas the Apostle, the Syrian writers mention others of the twelve Apostles, and of the seventy Disciples, who laboured in the gospel in Syria, Arabia, Mesopotamia, Chaldea, Persia, Parthia, and other countries, as

will appear from the following miscellaneous extracts from Assemanus:

“ Thomas, as appears from the Edessian tables, was not only Apostle of the Syrians and Chaldeans, but also of the Parthians, Medes, and the East Indians.”

Elias, bishop of Damascus, writes that, “ the regions of Sindia and India, and adjacent parts of the East, as far as the Indian ocean, became Christian by the preaching of the Apostle Thomas, one of the Twelve. With him joined afterwards Jude the son of James, also of the Twelve.”

Marus bar Salomon, in the life of Addeus, writes, “ Nathanael bar Tholemy, and Lebeus surnamed Thaddeus, and Thomas of the Twelve, and Addeus, Marus, and Agheus of the seventy Disciples, planted the faith in the East.”

Ebedjesus (in lib. Margaritæ) writes, “ that the blessed Apostles who taught in these regions of the East, were Thomas, and Bartholomew of the Twelve, and Marus of the seventy.”

Amrus, (of the same Bartholomew and Thomas) writes, that “ Nathanael Ebn-Tolemy, the disciple of Thomas, and Lebeus of the Twelve, together with Addeus, Marus, and Agheus of the Seventy, taught Nibisin, and Gezirat, [i. e.

Mesopotamia] and Mosul, Babylon, and Chaldea; Arabia, the East country, Nebaioth, Huzzath, and Persia. Also going into the greater Armenia, he converted its inhabitants to Christianity, and there built a church: lastly, he removed to India as far as China."

Elias, bishop of Damascus, writes, that "Gezirat, Mosul, the country of Babylon, and Sarvad, [i. e. Chaldea] and the regions lying on the south, Hazzath, and its confines; likewise Arabia, and the borders thereof, were called to the Faith by Addeus and Marus, of the seventy disciples, whom followed Bartholomew."

In the epitome of the Syrian canons, they write, "The fifth seat is Babylon, in honour of the three constituted Apostles; Thomas, the Apostle of the Hindoos and Chinese; Bartholomew, who also is Nathanael of the Syrians; and Addeus, one of the Seventy, who was master to Agheus and Marus, the Apostle of Mesopotamia, and all Persia."

"Jude, the son of James, was one of the Twelve, and he also is called Lebeus, and Thaddeus. Jude, the son of James, surnamed Lebeus, and Thaddeus, preached the gospel in Antarus and Laodicea. Then he went to Thadmor [i. e. Palmyra], and Raca, and Circesum, and Temun, and certain other parts of the East, and there followed him Thomas into India."

Ebedjesus says, "India, and all the regions round about unto the utmost sea, received the priesthood from Thomas, who presided and ministered in a church which he had built there."

—During the time that Thaddeus, Agheus, and Marus, spread the evangelical doctrine in Mesopotamia, Chaldea, and other parts of the East, Peter made excursions into Mesopotamia; Bartholomew, and Matthew, and Thaddeus went into Parthia, and into Persia; and, lastly, Thomas having visited all those parts went into the utmost confines of the East."

According to the Syrian writers, the preaching of the Gospel was extended far into the northern Asia, by the disciples of the Seventy, and their assistants. Ebedjesus Sobensis, Elias Damascenus, and Mares Salomonis relate that "All Persia, all parts of Assyria, and Armenia, and Media; the regions about Babylon, Huz, and Gala, to the borders of India, as far as Gog and Magog, received the Priesthood from Agheus the silk-weaver, the disciple of the Apostle Addeus."

Elias says, "They of Gebal, [i. e. Parthia] and Persia, and Huz, unto the coasts of Sindia, even unto Gog and Magog, were called to the faith by Agheus, the disciple of Addeus."

Mares Salomonis Sobensis says, Agheus the Apostle, after Addeus had returned to the city

a Layman

of Edessa, illumined Gebal and Huz, and the coasts of Sindia, with the adjacent countries Gog and Magog. Afterwards he returned to Churdan, and Bazabad, and Mesopotamia, and Edessa, and there died on the thirtieth day of July." This was about the year of the Ascension fifteen, for Addeus who died in the twelfth year of his preaching, was succeeded by Agheus three years.

"Thomas the Apostle (says the Syrian chronicle, quoted by Assemanus) was the first Bishop of the East. We learn from the book of the doctrine of the holy Apostles, that the divine Apostle Thomas announced the Christian message in the Eastern region in the second year after our Lord's ascension: As he passed through on his journey to India, he preached to divers nations, the Parthians, Carmanians, Bactranians, Margues, and Indians." With which Sophronius agrees, who relates that "Thomas the Apostle, according to tradition, preached the gospel of the Lord in Parthia, Media, Persia, Carmania, Hyrcania, Bactria, and Margae."

To the testimonies of the Oriental writers above quoted, I shall here subjoin some interesting notices from the collections of Baronius, and as I find the same quoted by Witsius, and other authors. Baronius, on the history of the

Apostles' times, relates of John the Apostle, *Annal. Tom. I. pag. 320.* "John remained not always in Asia, but traversed other regions of the East, preaching the Gospel, of which there are many testimonies extant; for that he went also among the Parthians is easily shewed by the title of his first Epistle, which formerly was read, inscribed to the Parthians;" but he moreover penetrated to the extreme parts of the East, and instructed the Bassoreans in the Christian Faith. And we receive for certain, in the accounts of the religious of the order of the Jesuits, who, in our own times, have gone among the Indians for the sake of preaching the Gospel, that the same is the tradition received by that people from their ancestors. And the Historian, pag. 321 thus relates of the Apostle Thomas; "Thomas the Apostle first went among the Parthians, as Origen and Eusebius writes; and Gregory of Nazienzen delivers, that the same Apostle went among the Indians. He also went into Ethiopia, as John Chrysostom attests, when he says, "He made the Ethiopians white." And Theodoret says, that, "the Parthians, the Persians, the Medes, the Brachmans, the Indoos, and other bordering nations, received the Gospel of Christ from Thomas." "Nicephorus delivers also that he

Paul. Rom. xv. 19, 26. 2 Tim. iv. 13.

went to the Island of Tapobrana.* Those Christians which are found among the Indians in the province of Narsinga,† affirm by a constant and uniform tradition, that the Apostle Thomas preached the Gospel in those regions: that there also he raised churches, and effected other things pertaining to the institution of Christians. Likewise Osorius, Bishop of Silvens, who wrote most clearly of the Indian affairs testifies, that those who live in the country of India, called Cranganore, and adjacent places, profess the same things of that Apostle." Vid. *H. Witsii Exercitationum Academicarum. Ultrajecti*, 1715. pag. 25.

* Tapobrana or Ceylon. This celebrated island is called by the natives, *Selan*; by the Arabs, *Seilan*; by the Turks in Europe, *Zeilan*; by Paul the Venetian, corruptly, *Seilam*; and by the Europeans, *Zeylon* and *Ceylon*: but the learned Hyde remarks, that this Island is always called in the Oriental books, *Serandib*, which name is compounded of *Seran* for *Selan*, and *Dib*, which in the Malabar language, signifies an *Island*, q. d. the Island of *Selan*: and by the same Etymology, the *Maldiv* Islands denote the *four Islands* which are the chief and principal of the groupe so called in the Indian Sea. The situation, magnitude, produce, and inhabitants of this Island, certify it to be the same with the ancients, Ptolemy, and other writers, as with the moderns.

† Narsinga: a city on the coast of Coromandel, situated near a great river, formerly considerable for traffic, and number of inhabitants

The limit of the Apostolic period is no where precisely agreed upon by authors: some extending it only to the last surviving of the twelve Apostles, and others, to the lives of their immediate successors, when the whole multitude of the witnesses of the Ascension of the Lord became extinct; which latter may be presumed the most complete, having a duration of about fifty years after the Ascension, or about A. D. 90, when the age of miracles may have ceased on the full establishment of the Christian Faith in the world. In this period, *Jerusalem* takes the presidency of all other Patriarchates, where the seat of Apostleship first originated: the next in rank appears to be *Antioch*; the third, *Rome*; and the fourth, *Alexandria*, in Egypt; to which some add a fifth, viz. *Babylon*, according to the Syrian canons above quoted; “the fifth seat is Babylon, in honour of the three constituted Apostles, Thomas, the Apostle of the Hindoos and Chinese; Bartholomew, who also is Nathanael, of the Syrians; and Addeus, one of the Seventy, who was master to Agheus; and Marus, the Apostle of Mesopotamia.”

During this period the Gospel extended itself in the several countries of Europe, Asia, and Africa. In Europe:—Illyricum, Dalmatia, and Spain are mentioned, in the Epistles of St. Paul, Rom. xv. 19, 28. 2 Tim. iv. 10. and all

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In Africa ; Egypt and Ethiopia embraced the Gospel in the days of the Apostles, and there the Patriarch at this day confirms his seat by a long succession, even from the beginning of Christianity. The Patriarchs of Alexandria, whose authority extends over all Egypt and Abyssinia, take the name of *Mark*,† and by the last accounts the present Patriarch reckons himself the CVIII, from *Mark* the Evangelist. The celebrated Council of Carthage, convened by King Huneric, A. D. 484, when that prince required all the orthodox Bishops to attend

* That is, the Sclavonic, or Slavonian tongue.

† The Patriarchs of the Copts, or Christians in Egypt, who also bear the title of Patriarch of Alexandria, Jerusalem, Abyssinia, and Nubia, are called after the Evangelist *Mark*, who is said to have founded the church at Alexandria. The Patriarch of Alexandria, in the year 1753, was Mark the CVI. See Ancient and Modern History of the Brethren, by David Crantz, translated by the Rev. Benj. La Trobe. Lond. 1780. pag. 435.

who, to the number of four hundred assembled on that occasion from various provinces of Africa, and the Islands of the Mediterranean Sea, exclusive of the numerous Martyrs of those countries, shews the then extent of the African churches.

In Asia, the Christian Religion spread itself eastward with the rapidity of lightning, from Jerusalem to the sun-rising, in the utmost confines of Persia, India, and China, if we may credit the historians: and not only eastward, but northward, as far as the ancient Parthia and Hyrcania, now Bukkaria, in Tartary, to the southern India, and Cape Comorin.

Cosmus, in his *Topographia Christiana*, written about A. D. 530 agrees with the above accounts as to the great extent of Christianity in Asia. “Item apud Bactros, Hunnos, reliquosque Indos, Persarmenos, Medos, Elamitas, atque in tota Persidis regione, Ecclesiæ infinitæ erant, Episcopi, Christianique, populi magno numero.” Likewise among the Bactrians, Huns, and the rest of the Indians, the Persians, Medes, Elamites, and in all the region of Persia, were multitudes of churches and Bishops, with a great number of Christian people.”

Chrysostom attests, that by the end of the fourth century, the Christian faith was propa-

gated in India, and the northern Asia. “ But, says he, consider, and think within yourself, in how short a time the whole world became filled with so many churches, and such populous nations, converted to the faith: People persuaded to abrogate their country’s laws, rooting out their old habits and customs, and every where overturning the heathen altars in the regions of the Romans, Persians, Sythians, Maurians, and the Hindoos, to the world’s end.”

As a necessary supplement to this period of the church, one cannot but admire how the means used by the Divine Providence so effectually obtained in the evangelization of so great a part of the world: in enduing with the most transcendant qualities and virtues those eminent Apostles, and other apostolic men raised up for so stupendous a work: their going forth among nations of every rank and degree in the scale of human condition: from the prejudiced and obdurate Jews, the civilized nations of Greece and Rome, Persia, and other countries, as well as among the most fierce and illiterate Pagans; every where manifesting the benign and salutary influence of a Religion, alone calculated to relieve and restore human nature. The gift of tongues opened to them a great and effectual door, which none could shut against

them; and the numerous other gifts variously imparted to those teachers of Christianity enumerated by St. Paul,* add to this their speaking and interpreting of tongues, the very words and wisdom, how, and what to speak upon all proper occasions: the gift of healing all manner of sicknesses and diseases by the word of God and prayer, and sometimes by special miracles,† was moreover a most welcome virtue wherever they came, and led them into the admiration of men of all ranks, who could not but receive them with open arms as servants of the living God: these ministrations of mercy freely bestowed, were immediately followed with the manifestation of the grace of the Gospel, and the knowledge of the only true God and Saviour; enlightening their eyes, and so turning them from darkness to light, and from the power of satan to God, that they might receive the forgiveness of sins, and inheritance in the kingdom of grace here, and of glory hereafter,—But to proceed with a few remarks on the progress of the Gospel in Arabia, Persia, and China, and first of the

ARABIAN CHRISTIANS.

ARABIA, is so named, from the great mixture of tribes and people inhabiting that extensive

* 1 Cor. xii.

† Acts xix. 11.

country. The descendants of Ishmael the son of Abraham, called Ishmaelites, peopled one part of it, anciently consisting of twelve tribes, or independent sovereignties, Gen. ch. xxv. The prayer of Abraham for Ishmael was heard in the growing prosperity of his descendants, ch. xvii. but especially in their embracing the Israelitish religion, when the divine promise, that in Abraham and his seed all the families of the earth should be blessed, was extended to the nations of Arabia: it being certain that Arabian jews and proselytes made their accustomed pilgrimages to Jerusalem at the feasts, and were enumerated at the Pentecost, Acts, ch. ii. ; and we have good reason to consider, that they were amongst the nations embracing the religion of the promised Messiah. It is to be regretted, that our histories will not allow us to extend our enquiries on this subject beyond a very few and limited notices ; and it is presumed, that this is owing to our ignorance of the Arabian histories on these affairs, rather than the absolute silence of history itself.

St. Paul, immediately after his conversion, went into Arabia, as he himself writes to the Galatians, where it is supposed he first preached the Gospel; but whether to the Arabian proselytes of the Jewish religion, Acts, ch. ii. v. 11. or to the idolatrous Arabs, is uncertain. Most

writers agree that the Christian Religion was early planted in Arabia from the great number of Jews dispersed among those tribes, who claimed their descent from Abraham and Ishmael. And indeed, some have held for certain, that several tribes among the Arabians had received the Christian Religion long before the time of Mohammed. Without looking into some monuments of Christian antiquity, says an able writer,* and which it were no hard matter to produce from the third and fourth centuries of the Church: history makes mention of one Phylarchus, and a whole tribe of Arabians, who in the fifth century made profession of the Christian Religion. Even the Arabian historians themselves own, that the Christians were very numerous in Arabia at, and long before, the time of Mohammed, as appears from numerous passages in the Koran, where both Christians and Jews are mentioned, as well as in their common histories cited by Pocock, and other Orientalists. The principal tribes that embraced Christianity, were *Hamyer*, and according to others, the whole kingdom of the *Homerites*, *Ghassan*, *Rabiâ*, *Taghlah*, *Bahra*, *Tonuch*, part of the tribes of

* Historical Reflections on Mahometanism and Socinianism. Lond. 1712.

Tay, and *Kodâa*, the inhabitants of *Najrân*, and the Arabs of *Hira*. See Mr. Sale's Prelim. Discourse, pag. 29. It doth not appear, however, that Religion found a fixed seat among those unsettled and wandering people, nor yet that they had any thing like a church establishment subject to episcopal order ; for, although the learned Sale allows, that Christianity made a great progress in Arabia, and consequently supposes they had bishops in several parts, for the orderly governing of the churches ; yet it seems that history is too silent to prove it, and the contrary appears to be the case : the bishops presiding over the Arabian churches, being no other than exiles and schismatics of all religions, which, during the disputes and broils of the *Greek* and other churches of the east, found an asylum in the free, unconquerable, and independent country of Arabia. Mr. Sale mentions a bishop of *Dhafâr* ; and we are told that *Najrân* was also a bishop's see. The Jacobites, of which sect the Arabs generally were, had two bishops subject to their *Mafrian*, or Metropolitan of the East ; one was called the Bishop of the Arabs absolutely, whose seat was for the most part at *Akula*, which some authors make the same with *Cufâ*, others a different town near *Baghdad*. The other had the title of *Bishop* of the

Scenite Arabs, of the tribe of *Thaalah* in *Hira*, or *Hirta*, as the Syrians call it, whose seat was in that city. The Nestorians had but one bishop, who presided over both these dioceses, of *Hira* and *Akulâ*, and was immediately subject to their patriarch, which the author collects from the historians. All which amounts to a confirmation of the general opinion, that Arabia was the receptacle of all religions, Jews, and Christians of all sects, subject to no settled government nor regular church establishment.

Neither, indeed, does it appear, that the Arabians had the use of letters, or more properly, a method of swift writing, convenient for copying and preserving the sacred records of Christianity sufficiently early to give permanency to the doctrine of our holy Religion among them. The ancient Homerite character * called the *Mosnad*, from its pillar form, was principally used for inscriptions, and other monumental

* The modern Arabic characters are said to have been formed from the ancient Kufic, about the tenth century, by the authors *Abu Ali Ben Mokla*, and *Abul'bouab*. Vid. Adler *Descriptio Codicum quorundam Cuficorum*, Michaelis Arab, Gram. and Fessler's *Institutiones Ling. Orient.* pars posterior. cap. I. The Arabic vowel points were first applied to the ancient character, but in a simple form: and future times gave to these *vowel points* their present use and improvement.

records, and therefore found inconvenient; so that at length the *Kufic* character succeeded, in which the *Koran* was first written, and continued in use, until about the tenth century, when a new and improved method of writing served to the publication of the *Koran* in all nations using the Arabic tongue: and here I shall add a valuable remark of the same author above quoted; “It doth not appear, says he, that THE HOLY SCRIPTURES had been translated into their tongue, even to that time; by which either through the fault of their leaders, or their own negligence, they were deprived of the surest means of preserving among them the truth of Religion.” This reflection naturally offers itself to the mind: “All nations, that have the Scripture in the language of their country, have stood either in whole, or part, against the seduction of Mahometanism: such are the Greeks, Syrians, Armenians, Abyssinians, Copticks, and some others.”

PERSIAN CHRISTIANS.

In Persia and its Provinces, anciently Media and Elam, there were both Jews and Proselytes, in the times of the Apostles, Acts, ch. ii. 9. and the Church histories, martyrologies, and other sources of information, fully

authenticate the early planting of the Christian Faith in that ancient kingdom. The convulsions and revolutions which had almost eradicated even the name of the Christian Religion, in that extensive country, have not, however, wholly effaced the notices of Christians, Bishops, and Churches, formerly existing in those parts of the East. The dreadful persecution, which under the Emperor Dioclesian, had raged with the utmost fury in the West, had scarcely ceased, when a most heavy persecution arose against the Christians in Persia, under their king Saporesh, about A. D. 330, which commenced with the martyrdom of the most eminent Ecclesiastics, and other illustrious men, recorded by Simeon Metasthenes, when Simeon the Archbishop of Seleucia, with Ctesiphon another Bishop in Persia, and other Ministers, and religious men of that country, to the number of one hundred and twenty eight, were put to death. The number of Christians, at that time, was so great in Persia, that the king commanded that they should not be put to death generally, but only the teachers and leaders of the flock: whereupon the whole heat of the persecution was directed against the Bishops and teachers of the Church, who, in all places, went to slaughter, and especially in the province of

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* 1 Cor. xii.

† Acts xix. 11.

Diobenor, that part of Persia being above all other the most christian. Miserable, and almost innumerable, were the slaughters under the reign of Saporess, of Bishops, Ministers, Deacons, Religious men, holy Virgins, and other Ecclesiastical persons, such as stood stedfast in the doctrine of Christ, and suffered for the same. The names of the Bishops, besides the multitude taken away during this persecution are recited, as quoted by Mr. John Fox, the eminent Martyrologist, Book I. p. 127, where, according to his author Sozomen, the number of Bishops and Ecclesiastical persons, amounted to two hundred and fifty persons, and the whole multitude of them that suffered in that persecution, the manner of their apprehending, the cruelty of their torments, how, and where they suffered, it being not possible for any history to discharge, neither were the Persians themselves, as Sozomon records, able to recite them. In fine, the multitude and number of those whom they were able to recite by name, amounted to the sum of sixteen thousand men and women. The which miserable havoc of the Christians in Persia, coming to the ears of Constantine, induced him to intercede by letters to Saporess, the King of Persia, in behalf of the Christians. These circumstances are a sufficient testimony to verify the early

planting of the Christian Faith in Persia, exclusive of other testimonies.

Jesujabus, of Adjaben, Patriarch of the Nestorians, who wrote about A. D. 630, in a letter of his, written to the Bishop of Persia, shews the then state and extent of the churches in those parts of the East. “ Be thou mindful, says he, of these things, O Brother, beloved of God, that forasmuch as ye have shut the door of the Priesthood against many of the people of India, and have prohibited the gift of God for filthy lucre’s sake, and the nourishment of carnal lust; so have ye closed against yourselves the door of the gift of the Lord, and against your own necessities. The state of public affairs is even now become desperate with you, as ye yourselves are best able to know. But how doth the gift of God flow forth and increase by good leaders in the rules of the Canons! behold, the world itself is filled with bishops, and priests, and faithful men like the stars of heaven, and continues more and more increasing daily. But in your province, since the time that ye have taken upon you to rebel against the Canons of the church, ye have cut off the succession of the Priesthood from the Indian people, so that they are left in darkness, which had the light of the divine doctrine by the ministry of the orthodox bishops: and not

only India, from the shores of the kingdom of Persia, unto that called Culah, an extent of country reaching more than twelve hundred parasangs, but even to your own province also." Thus we see that by the seventh century there was a great establishment of churches in the East, in all the countries bordering on Persia unto India: which then by heresy, and other disorders, began to lose ground: there nevertheless had been a great harvest of the faithful in all those parts.

This Bishop of Adjaben was also Metropolitan of all Persia, and presided over churches beyond the boundaries of that kingdom, as far as India. We learn from the contents of the letter from the zealous patriarch of Nibisin, that there existed at that time a great number of churches in India; and that the Metropolitan of Persia, regardless of the Canons, had withheld ordination from the Indian converts, to the great distress of their churches. The Patriarch does not scruple to charge him with making unlawful gains; as if he had sold those churches over to such as best favoured his particular interest, to the disadvantage of the Indian believers. He mentions the ecclesiastical affairs of Persia to have become already desperate, the causes whereof he does not specify; and, lastly, that by those measures, a

great track of country, which had formerly enjoyed the light of the Christian doctrine was reduced to a state of spiritual darkness; and he warns him of the approaching fate of Persia itself.

Here then, we remark, is an important point in the church history of that period, when Mohammed arose and first began to publish his grand Imposture. The year of the Hegira was 622 of the Christian æra, and the Patriarch of Nibisin died in the year A. D. 660. By this time all Arabia had embraced the Mohammedan doctrine, and Ali had transferred his seat from Medina to Chaldea, and the establishments of the chaliphates severely menaced the interest of the Christian churches in all Asia. It is easy to determine, that within a generation or two, all the churches of Persia, and India, lay exposed to the inroads of Mohammedanism; even Persia itself, soon became inundated with the rising flood of superstition: future conversions to christianity were stopped, and all the Christian churches of the East, except those of the Greek, Armenian, and Syrian communions, were unable to stand their ground for want of faithful pastors, and soon fell into one common ruin.

This was the first attack of the Arabian Imposture against the interests of Christianity;

namely, the reduction of those deplorable churches which were left without the scriptures, pastors, and teachers: this was the case in Arabia, and all those countries where Mohammedanism found an easy conquest. It was not so, however, with the generality of the Eastern churches, especially the Nestorian christians, who were by far the most numerous, and were long before this time extended over all the East, as far as China; they were already too well armed with the scriptures of truth against so gross a forgery, and their establishments being numerous and formidable, they were not so easy to be reduced.

The Christian religion has maintained its ground in all countries of the East, in a greater or less extent, from its first establishment, to this day, in the Syrian communion: and though it has been subject to various changes of government, in different countries, it nevertheless exists in the noble remains of that ancient and venerable church. From all which, we may find abundant argument to prove the excellence and importance of the divine Scriptures; that wherever they are found, religion stands: wherever they are taught, religion holds its seat; and no powers on earth are able to eradicate it.

Even the convulsions and wars of Asia, and

the overflow of the Mohammedan arms, and doctrine in Chaldea and Persia, became elsewhere beneficial to christianity. Many emigrations of christians ensued from those causes, and thousands retired Eastward, and fixed their seats in the more remote and tranquil regions of India. The coasts of Malabar and Coromandel gave them a safe retreat among their brethren, the Christians of St. Thomas, which had there existed from time immemorial. The great numbers of Nestorian and Jacobite Christians in Travancore are a decisive proof of such emigrations having taken place. All those Christians are found to have the same scriptures of the Old and New Testament in common with all Christendom, and they celebrate their divine service in the ancient Syriac tongue, having rituals peculiar to their respective communions. Of these Christians, we shall speak more particularly hereafter.

ARMENIAN CHRISTIANS.

The Armenian Christians being exceedingly numerous, and dispersed over all the countries of the East, it may be acceptable here to collect some few notices respecting them. Their whole ecclesiastical establishment is under the government of four Patriarchs; the first of whom has

his residence at *Echmiadzin* or *Egmiathin*, near Erivan:* the second at *Sis*, in the lesser Armenia: the third in *Georgia*: and the fourth at *Agtamar* or *Achtamar*, or as others pronounce it *Altamar*, on the lake of Van: but the power of the two last is bounded within the limits of a single diocese. The patriarch of *Sis* presides over Anatolia, Syria, and the neighbouring provinces; and the patriarch of *Achtamar* has nine bishops under him; but the patriarch of *Egmiathin* is acknowledged by all the rest of the Armenians.

Mons. Cerri† admits the same four patriarchs of the Armenians; and says, “that the Armenians subject to the king of Persia are governed by one of those patriarchs, who has fifty-nine bishops under him in the Turkish dominions.” The patriarch of *Egmiathin* has eighteen suffragan bishops under him in his own province, besides those who are Priors of Monasteries.

The archbishop of Ispahan, the capital of Persia, presides over twenty churches in that

* Or *Irivan*, a city in the greater Armenia, on the frontiers of Persia.

† Account of the Roman Catholic Religion throughout the world; written for the use of Pope Innocent XI. by M. CERRI, Secretary to the Congregation de propaganda Fide. Translated from the Italian, by Richard Steele. 8vo. Lond. 1715.

city, including about eight thousand Armenians, almost all merchants: and in the provinces the numbers of Armenian Christians are likewise considerable.

Mr. Simon,* who was personally acquainted with an Armenian bishop, named *Uscan*, commissioned by his patriarch to visit Europe for the purpose of printing an edition of the Armenian Bible, about the year 1664, obtained from that bishop an exact information relative to the churches of his communion, and at the dictation of the bishop, collected an exact list of the bishoprics and churches of the Armenians; which being an authentic document, I have thought proper, for the satisfaction of the reader, to subjoin a copy of it, and to which I refer the curious.

In the aforesaid list of the Armenian churches, there are named eighteen archbishoprics in the province of *Egmiathin*, the seat of the patriarch; the archbishopric of *Hamith* or *Caramit*, contains eight bishoprics. The archbishop of *Macu* has under him five suffragan bishops; his seat is at Macu, in the province of Artaz, where at the cathedral church they pretend lies

* Religion and Customs of the Eastern nations, written originally in French, by the learned Father Simon. Lond. 1685.

the body of St. Thaddeus. It is evident the monastic order has been in great esteem amongst the Armenians, of which that of St. Basil is the chief.

The Armenians every where perform their divine service in their own tongue, in which their liturgy and offices are written. They have the whole Bible translated from the Septuagint Greek, and assert that their translation was made about the time of St. Chrysostom by some of their doctors, who had previously learned the Greek language, of which among others, they name Moses the grammarian, and David the philosopher; they attribute the invention of the Armenian characters to one Misrop, a hermite of the town of Balu, on the Euphrates, and who lived in the time of St. John Chrysostom.

The Armenian confession is similar with that of the Jacobite christians, both coming under the denomination of *Monophysites*, who acknowledge but *one nature* in Jesus Christ, which distinction, as Mr. Simon observes, is merely nominal, consisting in little else than ambiguities about words, and that in reality concerning that matter, they may pass for orthodox, agreeing in essentials with the Latin church. Yet notwithstanding, the same hath given rise to great disputes, and some divisions amongst

the Armenians, who though they are for the most part ignorant of theological subtilties, do rationally discourse on the mystery of the Incarnation.

The Roman Catholics, aware of the extensive usefulness of the Armenian christians likely to ensue from a union of that church with their own, have not failed to use their endeavours to effect it; considering that by such union no people might more conduce to the Catholic interest in regard to the promulgation of religion than the Armenians, who are every where dispersed, and hold commerce with most nations.

A certain Patriarch, of the lesser Armenia, went to Rome in the year 1667, where, having made profession of his Faith, he was cordially received, and maintained in a college, and on his departure, furnished with money and passports for his journey homewards. But he had scarcely set out, when news was brought that he still persisted in the confession of his own church, having discovered himself upon this point at Leghorn and Venice, and was therefore not allowed to proceed by the way of Leopol, for fear he should prejudice the union already agreed on among the Armenians in that city.

Pope Clement the IXth, having at that time considered of the persecutions of the Catholic converts in Armenia, wrote a brief to the king of Persia in their favour: the answer to this brief was returned by two Dominicans, dispatched for that purpose to Rome, in the time of Pope Clement the Xth, about the year 1670, when they were sent back with new briefs and presents, and another Dominican accompanied them in quality of Ambassador, from the Pope, who returned again to Rome with letters from the Patriarch of Cemiadzin. How this matter succeeded, very little is said.

Thus have the Catholics long been attempting a union with the Armenians, or rather to gain them over to their own church. But waving the imposing and chimerical ideas about union of the Armenian with foreign churches, the more profitable part will be to look forward to that period, when the Armenians shall possess their ancient liberties, and religion and learning flourish amongst them, with the art of printing; when no doubt they will become the greatest publishers of the Bible of any people on earth, and powerfully assist in the renovation of all Asia.

A List of the Churches depending on the Patriarch of Armenia, residing at Egmiathin, according to Usan, Bishop of Uscavanch.

Egmiathin, the seat of the Patriarch of the Armenians: a Bishoprick.

Alusgvanch or *Akusvanch*, a small Bishoprick.

Aring, near *Ervan*, a small Bishoprick, having there a Convent.

Balesch, or by the Turks *Bitlis*, in the Province of Varaspuracan; a Bishoprick, having three Convents of the Monks of St. Basil.

Elevard, in the province of Ararat, late a Bishoprick, but now a Church, served by secular priests, in the province of Ararat.

Gesargel, in the province of Ararat, near Aring, a large Bishoprick.

EGMIATHIN, Sedes Patriarchæ Armenorum. *Episcopatus* immediatè subjecti Patriarchæ.

Alusgvanch vel *Akusvanch*, *Episcopatus* parvus.

Aring, *Episcopatus* parvus propè *Ervan* Archiepiscopatum: ibi etiam est Conventus, unde vocatur etiam *Aringshusvanch*.

Bitlis apud Turcas, vel *Balesch* apud Armenos, in Provincia Varaspuracan *Episcopatus*: ibi sunt tres Conventus Monachorum S. Basilii.

Elevard *Episcopatus* antea, sed à 30. annis extinctus: Ecclesiæ tamen inserviunt Sacerdotes seculares. Est in Provincia Ararath.

Goscavanch, near *Egmiathin*, in the province of Ararat, a Bishoprick.

Hoi, or *Coi*, a Bishoprick near Salmast and the great Lake.

Johanavanch, or *St. John*, a large Bishoprick in the province of Ararat.

Karenius, six leagues from *Egmiathin*, a Bishoprick and a Monastery.

Kiekart, near *Egmiathin*, formerly a Bishoprick, but now a Church.

Munei, four leagues north of *Egmiathin*, a Bishoprick.

Macharavanch, distant fifteen leagues north of Erevan, in the province of Alsten, formerly a Bishoprick.

Salmasavanch, five leagues distant from *Egmia-*
thin, a Bishoprick. Here was a church were

Gesargel, *Episcopatus* magnus in Provincia Ararath propè Aring, qui est propè *Egmiathin*.

Goscavanch, *Episcopatus* prope *Egmiathin* Provinciæ Ararath.

Hoi, seu *Coy*, *Episcopatus* prope Salmast & Lacum magnum.

Johanavanch, id est, S. Johannes, *Episcopatus* magnus in Provincia Ararath, : distat quatuor leucis ab *Egmiathin*.

Karenius, *Episcopatus* & Monasterium : distat 6 leucis ab *Egmiathin*.

Kiekart, *Episcopatus* deletus prope *Egmiathin*. *Kiekart*, id est, lancea Christi, quæ erat in hac Ecclesia.

Mueni, *Episcopatus* novus à 90 annis : distat 4 leucis ab *Egmiathin* versus Septentrionem.

formerly was perpetual Psalm-singing, from whence it was called in Armenian, *Salmasavanch*.

Tiecervanch, or *Tiecheravanch*, three leagues from Egmiathan, a Bishoprick.

Tiplis, or *Teflis*, in Georgia, a Bishoprick.

Varthhair, in the province of Casan, a Bishoprick, now destroyed.

Virap, not far from Mount Ararat, a Bishoprick, where are three Convents.

Ouscohvanch, a Bishoprick, where Uskan, the author of this list, and Proctor-general to the Patriarch, was Bishop, 1670.

Macharavanch, *Episcopatus* deletus Provinciæ Altsten : distat ab Erevan 15. leucis versus Septentrionem.

Salmasavanch, *Episcopatus* prope Mueni : distat 5. leucis ab Egmiathin. In hac Ecclesia olim erat perpetua psalmodia. Salmes Armeniacè est Psalmus, unde dictum est *Salmasavanch*.

Tieceravanch, vel *Tiecheravanch*, *Episcopatus* : 3. leucis distat ab Egmiathin.

Tiplis, seu *Teflis*, *Episcopatus*. Dominatur ibi Princeps Georgianorum, in quem tamen Persæ & Turcæ habent aliquod Dominium.

Varthhair, *Episcopatus* deletus Provinciæ Casvan sub Turcis prope Van civitatem.

Virap, *Episcopatus* ; sed vocatur Archiepiscopatus, quia habet sub se tres Conventus nempe, 1. Vanstan. 2. Urzavanch. 3. Musahbiuruvanch. Distat ab Egmiathin 12. leucis versus Meridiem Orientalem non longè à monte Ararath.

The following are Abbeyes, or Monasteries, of the Order of St. Basil.

Surb-Astuasasin, in the province of Ararat, called also Niggara.

Surb-Astuasincal, formerly a Monastery, two leagues distant from Niggara.

There are besides, three Convents of Nuns of St. Basil, in Armenia.

Armenaperkhich, called an Archbishoprick, because it hath many Monasteries, but is properly a Bishoprick.

Agul, an Archbishoprick, in the province of Golthan, having no Bishopricks, because destroyed. It has now five Convents and Churches.

Acthamar, or *Altamar*, an Archbishoprick, in the Island of the great Lake Varaspunacan, having eight or nine Bishopricks, and some

Ouscohvanch, *Episcopatus*, cujus Episcopus Dominus Usca Anno 1670. qui hæc mihi dictavit.

Præter hos 17. vel 18. *Episcopatus* Suffraganeos Patriarchatûs Egmiathin, sequentes Abbatiaë aut Monasteria Ordinis S. Basilii.

Surb-Astuasasin, id est, Sancta Dei Genitrix in Provincia Ararath, alio nomine vocatur Niggara, quod est nomen villæ, in qua erat Monasterium, & *Surb-Astuasasin* nomen est Ecclesiæ.

Surb-Astuasincal, Monasterium etiam deletum, 2. leucis, distans à Niggara.

Convents: but the Churches fallen to ruins, not being suffered to be repaired, because under the Turks.

Bastus, a Bishoprick.

Gasrus, a Bishoprick.

Sasan, a Bishoprick.

Amenaphreic, or *Ameniapherkhik*, an Archbishoprick: a Monastery, and residence of the Archbishop, in the province of Ararat, near the city Garni: it governs the city Erevan, having about 4000 houses. It is a Bishoprick properly, but called an Archbishoprick, because it hath a number of Convents.

Præterea tres sunt Conventus, Monialium S. Basilii in Armenia.

Armenaperkhich dicitur *Archiepiscopatus*, quia habet sub se multa Monasteria; sed verè est tantùm Episcopatus sub Egmiathin. Monasteria illa sunt Hogevanch, Masctos Vardapiet & alia destructa.

Agulii Archiepiscopatus in Provincia Golthan prope Naxuvan, à quo distat 15. leucis versùs Orientem Meridionalem. Nullos habet sub se Episcopatus, quia sunt destructi, sed tantùm hos 5. Conventus S. Basilii, 1. Hamasravanch, Ecclesia est Surb-Mesrop. 2. Bestuvanch, Ecclesia est Surb-Uscan. 3. Est Pharracuvanch, Ecclesia est Surb-Stephanus & Surb-Jacob. 4. Tsenuvanch, Ecclesia est Surb-Stephanus. 5. Est Surb-Joannes.

Acthamar, seu Altamar, Archiepiscopatus in insula Lacûs magni Varaspunacani. Habetur Archiepiscopatus Schis-

Bardulimeos, that is, *St. Bartholomew*, an Archbishoprick in the province of Hacbac: it formerly had Bishopricks, but they are now destroyed.

Betchnu, or *Begnu*, an Archbishoprick, in the province of Salcunus-Stuer, formerly a great city, but since destroyed by the Persians. It hath three Bishopricks.

Hair-Johan, or *Hairuvanch*; a Bishoprick, in the province of Gerlarchun.

Kietcharvasanch, a Bishoprick in the village of the province of Salcunus-Stuer.

maticus à Patriarcha Egmiathin & Ecclesia Armenâ, quia ab annis 500. & ampliùs dicit se Patriarcham contra decretum Ecclesiæ Armenæ. Habet sub se 8. vel 9. Episcopatus, ferè omnes circa Lacum Varaspuracani & Van, nempe Sasan, Gasgi, Basti & alios, nec non aliquos Conventus. Ecclesiæ verò paulatim collapsæ ruinis non reædificantur sub Turcis.

Basti *Episcopatus*, Gasgi *Episcopatus*, Sasan *Episcopatus*.
N. N. N.

Amenaphreic, vel Amenaperkhik Archiepiscopatus, id est, omnium redemptor, est Monasterium in quo Archiepiscopatus sedes in Provincia Ararath, juxta civitatem Garni: 10. leucis distat ab Egmiathin versùs Orientem. Gubernat civitatem Erevan, quæ est circiter quatuor mille domorum, à qua distat 5. leucis. Dicitur Archiepiscopatus, quia habet sub se multos Conventus, Chogevanch, Masctos, Vardapiet & alios deletos: sed verè est tantùm Episcopatus sub Egmiathin.

Shalvachuvanch, a Bishoprick formerly, but now destroyed.

Sevan, a Bishoprick in the Province of Salcunus-Stuer.

Karienusvanch, a Monastery of St. Basil, under the Archbishop of Besenu.

Cæsarea, an Archbishoprick of the province of Cappadocia, having only two Suffragans.

Surb-Astuasasin, a Bishoprick, three leagues distant from Cæsarea.

Bardulimeos, Archiescopatus, id est, S. Bartholomæus in Provincia Hachac : habebat olim Episcopatus sub se, qui nunc sunt destructi : nunc autem est Suffraganeus Archiepiscopatus maximi Van.

Betchnu, vel Bgnu, Archiepiscopatus in Provincia Salcunus-Stuer, antea magna civitas, nunc destructa à Persis, octo leucis distans ab Erevan versùs Septentrionem : habet sub se Episcopatus sequentes.

1. Hair-Johan, vel Hairuvanch, *Episcopatus* in Provincia, Gelarchuni.
2. Kietcharvasvanch *Episcopatus* in villâ Provinciæ Salcunus-Stuer.
3. Schavachuvanch *Episcopatus* : deleta civitas & Episcopatus : nullus Monachus superest in Conventu.

Sevan, *Episcopatus* in Provincia Salcunus-Stuer.

Karienusvanch Monasterium S. Basilii sub Archiepiscopatus Besenu.

Cæsarea, Archiepiscopatus Provinciæ Cappadociæ : habet tantùm duos Suffraganeos.

Hisia, a Bishoprick, six leagues distant from Cæsarea, where is a Monastery of the order of St. Basil.

Surb-Carapet, or *Karapiet*, in the province of Taron : an Archbishoprick, having two Bishopricks.

Matnavanchmescu, a Bishoprick, in the province of the same.

Bitlis, a Bishoprick, of the same province.

Cepar, formerly an Archbishoprick, but now destroyed.

Derganavanch, an Archbishoprick, in the province of Dergan.

Farhapat, or *Ferah-bat*, an Archbishoprick, or

1. *Surb-Astuasasin*, Sta. Dei Genitrix, *Episcopatus* 3. leucis distans à Cæsarea versùs Meridiem.

2. *Hisia Episcopatus*, 6. leucis versùs Septentrionem distat à Cæsarea : ibi etiam est Monasterium Ordinis S. Basilii, quod dicitur *Surb-Sergius*.

Surb-Carapet, Archiepiscopatus, vel *Karapiet*, id est, præcursor, S. Joannes, in provincia Taron, Vulgò Muse propè Bitlis. Habet sub se,

1. *Matnavanchmescu*, *Episcopatus* in eadem Provincia.

2. *Bitlis*, *Episcopatus* in eadem Provincia.

Cpar, antè Archiepiscopatus, nunc deletus, & Provincia propè civitatem Ranni & Provinciam Sciracvam Armeniæ magnæ.

Derganavanch, Archiepiscopatus in Provincia Dergan inter Arzerum & Arsingham : subjecta Turcis est illa regio.

Fahrapat, vel *Ferah-bat*, vel *Ferawavu*, Archiepiscopatus, vel potiùs *Episcopatus* in Provincia Mansanderam. *Surb-*

rather a Bishoprick, in the province of Mansander Surb-Grigor, i. e. St. Gregory the Archbishop; the same is called Lusavaric, having a Monastery.

Surb-Astusasasin, a Bishoprick, in the province of Karin.

Ginisuvanch, a Bishoprick.

Mamruanavanch, a Bishoprick, in the province of Mamru, near the city Ohtic.

Hachbat, about twenty leagues distant from Tiflis: a large Archbishoprick, having three

Grigor, id est, S. Gregorius, Archiepiscopatus, idem qui vocatur Lusavaric, & idem Monasterium in Provincia Carin vel Arzerum. Vocatur quoque Archiepiscopatus Arzerum, nam Monasterium Lusavarich distat tantum leucâ versum Orientum ab Arzerum.

1. Surb-Astusasasin S. Dei Genitrix, *Episcopatus* in Provincia Karin: distat autem 4. leucis versus Orientem Septentrionalem ab Arzerum.
2. Ginisuvanch, *Episcopatus* sub Turcis: distat 8. leucis versus Occidentem ab Arzerum.
3. Mamruanavanch, *Episcopatus* in Provincia Mamruam prope civitatem Ohtic.

Hacbat, Archiepiscopatus magnus in Provincia Armeniæ Fassicir, vulgò Lorri: distat Hacbat 20 leucis circiter versum Meridiem Orientalem à Tiplis. Habet Suffraganeos.

1. Goruvanch, *Episcopatus* in Provincia Gori prope civitatem Gori in regione Georgianorum.
2. Hacartinwanch, *Episcopatus* deletus.
3. Macaravanch *Episcopatus* deletus.

Suffragans, (1.) *Goruvanch*, a Bishoprick in the province of Gori in Georgia. (2.) *Hacartinwanch*, formerly a Bishoprick. (3.) *Macaravanch*, formerly a Bishoprick.

Hamith, or *Caramith*, as called by the Syrians, from Car, i. e. black, or Black Hamith, because built of black stones. It is an Archbishoprick, having eight Suffragan Bishops, (1.) Ael, or Agel. (2.) Arcan. (3.) Balu. (4.) Edessa. (5.) Germuc. (6.) Mardin. (7.) Senchuse. (8.) Thulguran.

Hamith, Archiepiscopatus, seu Caramith, sed Syri Chaldæi & Armeni vocant tantùm Hamith. Car, linguâ vulgari significat nigrum; & quia sita est ad radicem montis in quo sunt multæ partes nigræ, ideo dicitur Car-Hamith. Armeni volunt esse antiquam Tigranatensem. Ibi sedet quoque Patriarcha Syrorum Jacobitarum ab anno 1662. qui sedebat ante in Orfa. Sedet quoque ibi Suffraganeus Episcopatus Patriarchæ Nestorianorum, qui nunc sedet in Elchong, 8. leucis distante versûs Septentrionem à Mozul seu Ninive antiqua, ut fert illorum Traditio. Habet Suffraganeos Episcopos.

1. Ael, vel Agel, distat unâ leucâ ab Hamith.
2. Arcni, distat 2. diebus ab Hamith.
3. Balu *Episcopatus*, distat ab Hamith 3. diebus.
4. Edessa *Episcopatus*, distat 4. diebus ab Hamith versûs Meridiem Occidentalem.
5. Germuc *Episcopatus*, 3 diebus distat ab Hamith.
6. Merdin *Episcopatus*, Orientis Meridionalis respectu Hamith.

Haberdu, or *Harberd*, an Archbishoprick, in the province of Harberd, the Church or Monastery is called Surb-Astuasasin, near Hamith, having four Bishopricks, and three Convents.

Hispahan, *Ispahan*, or *Sphuhun*, by the Armenians, the royal city of Persia; an Archbishoprick, having twenty Armenian churches, viz. 1. Surb Astusasin. 2. Surb Nicolaus. 3. Surb Jacub. 4. Surb Amenaphreic and Monastery of St. Basil. 5. Surb Grigor. 6. Surb Johan. 7. Amirrasthen. 8. Karametich. 9. Porteun. 10. Norascen. 11. Karachen. 12. St. Jacub. 13. Anapatuin. 14. Erivane

7. Senchuse *Episcopatus* distans ab Hamith 4. diebus.

8. Thulguran *Episcopatus*, distat ab Hamith 2. diebus.

Harberdu, vel Harberd Archiepiscopatus in Provincia Harberd, Ecclesia aut Monasterium est Surb-Astuasasin propè Hamith ipsi Occidentalem: habet sub se 4. Episcopatus & 3. Conventus, quorum nomina ignorabat D. Archiepiscopus Uskan.

Hispahan, vulgò Armenis Sphuhun, Archiepiscopatus, regia civitas Persarum à tempore tantum Scha-Abas, qui Armenos plurimos collegit in parte civitatis, aut suburbio quod dicitur Gulfa, aliis Ciolfa, in quo sunt Armenorum Ecclesiæ.
20. 1. Surb-Astuasasin. 2. Surb-Nicolaus. 3. Surb-Jacub. 4. Surb-Amenaphreic, id est, omnium redemptor, & est Monasterium S. Basilii. 5. Surb-Grigor 6. Surb-Johan. 7. Amirrasthenesi. 8. Karametichens. 9. Portuens. 10. Norascencim. 11. Karachein. 12. S. Jacub. 13. Ana-

the Greater. 15. Erivane the Less. 16. Gazge. 17. Schaspanin. 18. Ckocin. 19. Convent of Nuus. 20. Choga Abedik.

Gulfa or *Ciolfa*, and *Erevan*, a town adjacent to Hispahan, having about 8000 Armenians, almost all merchants. It has two Suffragan Bishops.

Karmiuvanch, in the province of Ecegazor, distant from Erevan two days: an Archbishoprick, having four Suffragans.

Capisvanch, a Bishoprick and Monastery of St. Basil.

Caputusvanch, a Monastery.

patinn. 14. Erevaneseos magnus. 15. Erevaneseos minor. 16. Gazge. 17. Schsapanin. 18. Ckocin. 19. Est Conventus Monialium. 20. Chogia Abedik.

In Gulfa vel Ciolfa & Erevan, villa vicina Hispahan, sunt circiter octo mille Armeni ferè omnes mercatores. Habet Suffraganeos.

1. Pharia *Episcopatus* versùs Occidentum: distat ab Hispahan tribus circiter diebus.

2.

Karmiuvanch Archiepiscopatus, id est, ruber Conventus, quia lapides sunt rubri, est in Provincia Ecegazor: distat ab Erevan & Naxuvan 2. diebus. Habet Suffraganeos.

1. *Capisvanch*, *Episcopatus* & Monasterium S. Basilii propè civitatem Capis, quæ nunc est deserta.

Caputusvanch, id est, cærulei coloris Monasterium aut atri

Derbavanch, a Bishoprick of the province of Ecegazor.

Hermonivanch, a Bishoprick of the province of Ecegazor.

Azpter, a Bishoprick, in the province of Sabhunissor, distant twenty leagues east from Erivan.

Mashienusvanch, an Archbishoprick, in the province of Gelarchun, but hath no Bishopricks, because destroyed.

Macu, a large Archbishoprick, in the province of Artaz; in the Cathedral Church is the body of St. Thaddeus: it hath five Bishopricks.

Auhar, a Bishoprick, distant five days' journey from Macu, to the south-east.

in Provincia Ecegazor: nunc non est Episcopatus, sed tantum Monasterium: olim erat *Episcopatus*.

2. *Derbavanch*, *Episcopatus* Provinciæ Ecegazor.

3. *Hermonivanch*, *Episcopatus* Provinciæ Ecegazor.

4. *Azpter*, *Episcopatus* Provinciæ Sabhunissor: distat ab Erevan versùs Orientem circiter 20 leucis.

Machienusvanch, Archiepiscopatus propè villam Machienus in Provincia Gelarchuni: distat versùs Orientem 15. leucis circiter ab Erevan: nullos habet sub se *Episcopatus*, quia sunt destructi & Monasteria.

Macu, Archiepiscopatus magnus in Provincia Artaz: in Cathedrali Ecclesia est Corpus S. Thaddæi. Habet sub se.

1. *Auhar*, *Episcopatus*: distat versùs Meridiem Orientalem à Macu 5. diebus.

Hoi, a Bishoprick, distant two days' journey south of Macu.

Jormi, a Bishoprick, distant a day's journey from Tabor, and three days' from Macu, south-east.

Maratha, a Bishoprick, to the east of Tabor, where 300 years ago resided an Italian Bishop, who translated many books into the Armenian tongue, and made many others.

Salmast, a Bishoprick, near Maraga.

Surb-Narcave, or *St. Stephen*, proto-martyr, an Archbishoprick, having formerly many Suffragans and Monasteries, but now they are all destroyed, excepting one or two, viz. *Astapat* and *Nachiovan*.

2. *Hoi, Episcopatus*: distat versùs Meridiem à Macu 2 diebus.

3. *Jormi, Episcopatus*: disat unâ die à Tabris, tribus verò versùs Orientem Meridionalem à Macu.

4. *Maratha, Episcopatus* ad Occidentem Tabris. Ibi sedebat Episcopus Italicus à 300. annis, & vertit multos libros Armenicè, & fecit multos Vardapiet.

5. *Salmast, Episcopatus* propè Maraga.

Surb-Narcavea, id est, S. primus Martyr Stephanus, Archiepiscopatus versùs Meridiem Occidentalem: distat 12 leucis à Naxuvan: Suffraganeos habebat olim multos & Monasteria; sed præter *Astapat* omnia sunt destructa. Olim Gulfa d'Hispanan erat sub ditione Archiepiscopi,

1. *Astapat*, vel *Surb-Stephan*, cui Ecclesia est dicata.

Surb-Uscan, or the *Holy Cross*, an Archbishoprick, having three Bishopricks.

Azptiruvanch, a Bishoprick, in the province of Aschar.

Andreasic, a Bishoprick, in the province of Acscan, where is the church of Surb-Astuasasin.

Surb-Hresctacapet, i. e. *St. Archangel*, a Bishoprick, in Sêbastia.

Sanachin, in the province of Tascir, an Archbishoprick, having formerly Bishops and Convents, but now destroyed.

Scammach, or *Acvan*, near the Caspian Sea,

2. Nachiovan.

⋮ ⋮ ⋮ ⋮ ⋮

Surb-Uscan, id est, signum Stæ. Crucis, quia ibi est pars Sanctæ Crucis : est idem Archiepiscopatus quàm Sebaste sub Turcis. Habet sub se.

1. *Azptiruvanch*, *Episcopatus* Provinciæ Ascharu.

2. *Andreasic*, *Episcopatus* Provinciæ Acscan: Ecclesia est *Surb-Astuasasin*.

3. *Surb-Hresctacapet*, id est, S. Archangelus, *Episcopatus* in Sebastia.

Sanachin, Archiepiscopatus in Provincia Tascir, vel Lorri, versùs Tiplis : qui erant sub illo *Episcopatus* & Conventus, sunt destructi.

Scammachi, vel *Acuanis*, Archiepiscopatus propè mare Caspium: quierant sub eo *Episcopatus* & Conventus, sunt destructi.

an Archbishoprick, formerly having Bishops and Convents under it, but now destroyed.

Tathevanch, an Archbishoprick, in the province of Kapan, having four Bishopricks, or more, besides Monasteries.

Mecri, a Bishoprick, and three others, whose names are wanting.—The Monasteries are

1. Surb Carapiet.

2. Tanza Pharac.

3. Vagathevanch.

4. Anapat, of which are more than 100 Hermits in the deserts.

5, and 6. Two Convents of Nuns.

Thivaravanch, or *St. Ann*, an Archbishoprick,

Tathevanch, Archiepiscopatus magnus in provincia Kapan.

Habet sub se.

1. *Mecri Episcopatum*.

2. 3. 4. Sunt alii *Episcopatus*, quorum non recordatur D. Uskan. Habet etiam Archiepiscopatus *Tathevanch* sub se Monasteria.

1. Surb-Carapeit.

2. Tanzapharac.

3. Vagathevanch.

4. Anapat, in quo sunt plus quam centum Eremitæ in deserto.

5. 6. Duo Conventus Monialium, unus Schriher, alius Zanzaparach.

Thivatavanch, id est, *St. Anna*, Archiepiscopatus propè civitatem Thucat vicinam Amasiæ, olim Eudochia versùs Occidentem Septentrionalem, distat ab Egmiathin 150. leucis circitor. Habet sub se.

near the city Thucat, 150 leagues distant from Egmiathin, having three Bishopricks, all under the Turks.

Nazianzen, a Bishoprick, under the Turks.

Marzunavanch, a Bishoprick, of the province of Marzan.

Neocæsarea, a Bishoprick.

Van, a large Archbishoprick, having a Convent, where the Archbishop presides. Van is a city near the great Lake Varaspuracan; having several Suffragan Bishops. (1.) *Arces*, or *Arcisavanch*, near the great Lake. (2.) *Clath*, or *Chelath*. (3.) *Crusuvanch*, or *Ctus*, where are three Convents of Monks and

1. Nazianzenum, Episcopatus sub Turcis.

2. Marzuanavanch, Episcopatus provinciæ Marzuan sub Turcis.

3. Neucæsaria, Episcopatus sub Turcis.

Van, Archiepiscopatus magnus, idem qui & Varach, est Conventus in quo sedet Archiepiscopus, & Van est civitas vicina juxta Lacum magnum Varaspuracani. Habet sub se Suffraganeos.

1. Arces, vel Arcisuvanch, *Episcopatus*, seu Argens propè Lacum magnum.

2. Clath, *Episcopatus*, seu Chelath juxta Lacum.

3. Crusuvanch, vel Ctus, juxta Lacum versùs Occidentem: ibi sunt tres Conventus Monachorum & Eremitarum, quibus præst *Episcopus*.

4. Lim in ipso Lacu versùs Occidentem, *Episcopatus*.

Hermits, having a Bishop. (4.) *Lim*, situated in the Lake. (5.) *Ustan*. (6.) *Husanus*.

S. Ephannivanch, a Monastery near *Van*.

Virap, or the cavern in which St. Gregory lay hid thirteen years, where also Mass is performed: it is a Bishoprick, subject to Egmiathin, but called an Archbishoprick, because it has three Convents, viz. (1.) *Vanstan*. (2.) *Uzavanch*. (3.) *Muscacbiurvanch*.

* * * This Memoir of the Armenian Churches in the seventeenth century, is copied with little

5. *Ustan*, *Episcopatus* versùs Septentrionem lacu Varaspuracani.

6. *Husanus Episcopatus*.

S. Epannivanch, Monasterium tantùm prope *Van*.

Virap, id est, caverna vel abyssus, in qua S. Grigor latuit & vixit 13. annis: ibi celebratur Missa: est tantùm Episcopatus sub Egmiathin, à quo versùs Meridiem Orientalem circa Ararath distat 12. leucis; sed dicitur Archiepiscopatus, quia sub se habet tres hos Conventus.

1. *Vanstan*.

2. *Uzavanch*.

3. *Muscacbiurvanch*.

Subscripsi Uschanus Episcopus Uschavanch & Vardapiet ac Vicarius generalis in Armenia, sigillumque apposui.

variation from the original,* in Mr. Simon's collection, at the end of his History of the Religions of the Eastern Nations, where it may be seen more fully: though I have not omitted any article of importance. He had it from the dictation of the Armenian Bishop, whose name it bears; and who, for the procuring an impression of the Armenian Bible, for the supply of the Churches of his communion, had come to Europe. He arrived at Amsterdam about the year 1664, and died at Marsailles.

CHRISTIANITY IN CHINA.

Whether the Gospel had reached China in the times of the Apostles, is an important question. Certain it is, however, that the Apostles had received a very high commission, and the fullest powers for extending the kingdom of their Divine Master, to the utmost bounds of the habitable earth. They knew the force of those words of Christ, "Go ye forth into all the world, and preach the Gospel to every creature,"† and they, doubtless, fulfilled the sacred

* The original Latin has been subjoined for the satisfaction of the curious.

† Mark, ch. xvi. 15.

charge, either personally or virtually, in all its extent. The wonderful gift of tongues, and miraculous powers, wherewith they and their immediate successors were endowed, qualified them for the work beyond the calculation of all human conception; we are not, therefore, at liberty to reason about human possibility, for the gift of tongues is alone sufficient to silence the whole world itself, as to the supply of means for the accomplishment of the divine purpose: as far as these went, they went; and where these were withheld, they went no further: the ways of the Gospel being first explored, and marked out by them, were then left for their successors in after ages, to pursue and follow up in every part of the earth.

Indeed, when we reflect on the vast country of China, and also how rapidly Christianity made its way eastward in Persia, India, and Tartary, it is scarcely possible to deny its entrance into those vast dominions. The only rational impediment is the distance of place: but are not the eastern parts of India also distant? and we are certain from history that Christianity had, in the apostolic times, reached those countries; so that the distance of China could not be unsurmountable.

The Syrian chronicles relate, "that Thomas having gone through Mesopotamia, Chaldea,

Persia, and Parthia, and visited the churches in those countries, went to the utmost confines of the East:" and in the epitome of the Syrian canons, quoted by Assemanus, they name "Thomas the Apostle of the HINDOOS and CHINESE."

The Malabar Christians, says Antonius Govea, relate, "that St. Thomas, having arrived at Cranganor, he continued some time with the king of Malabar; and when he had founded many churches at Cranganor, he went to *Culan*, a city of the same country, and there brought over many to the Faith of Christ. Then he went to the country over against Malabar, which is now called Coromandel, and remained in Meliapore, where he converted the king, and all the people, to the Christian Faith. From thence he went to CHINA, and preached the Gospel in the city of Cambala,* and there he built a church."

Another point to be remarked is, that the tradition goes so far as to name a city of China, where the Apostle built a church, said to be

* *Cambala*, Cambalac or Canbaluc, as the learned Hyd renders it from the Mogul-Tartar language, *the Imperial city* or city of the great lord or emperor: situated in the north of Tartary, and capital of *Cathai*, or China, the seat of the ancient emperors, and supposed to be the same with Pekin.

the city of *Cambala*, supposed by some to be a city of northern China. Cam, or Cham, Cambala, and Camboja, are doubtless of Chinese origin; but since the situation of the ancient city of Cambala, seems doubtful and uncertain, we may as well look for it in the kingdom of Camboja, with which name it hath some affinity.

As for the conversion of the king of Meliapore, mentioned in Antonius Govea's report, that is also attested by the Syrian writers, "*Thomas baptized the king and his brother, and a great many nobles.*" He then made his expedition to China as related; "*From thence he went to China, and preached the Gospel in Cambala.*"

On inspection of the maps of those lands east of the Coromandel coast, the shores of Siam were the first land the Apostle made, supposing him to have taken a course by sea directly east; from whence he might easily make excursions into Camboja, and Cochin-China; all which parts formerly belonged to China, and are by the Syrian writers called *Masin*, *Matsin*, or South China.

"When the Orientals, says De Herbelot, speak of China in general, they call it *Tchin* and *Matchin*, in the same manner as they call Great Tartary, *Jagiug* and *Magiug*, or Gog

and Magog, as mentioned in Holy Scripture. There are, says he, geographers who contend that by the name *Tchin*, a certain northern part of China is signified, and which most writers suppose to be the same as *Khatha* or *Kathai*, but that by *Matchin* is to be understood south China, which comprehends Cochin-China, Tonquin, the kingdom of Arian, together with that of Siam and Pegu." Vide Assemanus, Tom. III. par. ii. pag. 436.

"There is," says Mon. Cerri, (*in his Account of the State of the Roman Catholic Religion, which he drew up for the use of Pope Innocent XI.*) in the kingdom of Camboja, a very ancient temple, as famous among the Gentiles, as St. Peter's church at Rome, among the Christians. Many Talapoins, who are their priests, live in that temple; and all the neighbouring nations resort to it to consult the Oracle, and go thither in Pilgrimage. The king of Siam himself, though an enemy, sends every year an Embassy to that place." Such an extraordinary veneration observed towards this temple, and the pilgrimages, and offerings annually made there, denote some superior sanctity. It is in the possession of the Pagans: but was it always in their possession? That place may formerly have been christian ground, and many others, where, now of a long time,

paganism and mahometanism have reared their temples, propagated their doctrines, and obscured those places with their primitive darkness ! It should be a matter of strict enquiry, Whether any, and what remains, or vestiges of Christianity are discoverable in China.

Now the preaching of the Apostle Thomas in the remote country of China, being a point in Ecclesiastical history little known among our writers, and deserving the most scrupulous enquiry, I shall collect what further notices I can from the purest fountains of information on this subject. (1.) That the Apostle Thomas, having preached the Gospel first on the Malabar coast, and afterwards on the coast of Coromandel, from whence he went to CHINA, hath already been stated. (2.) The Apostle's return from China to the coast of Coromandel, and to the city of Meliapore, *where by reason of the innumerable conversions to the Faith of Christ, he exposed himself to the hatred and envy of two Bramins, who having raised an uproar against the Apostle, buried him with stones ; but another of the Bramins, when he perceived that he was yet alive, thrust him through with a lance, and he expired.* So says the Syrian historian, "*Thomas baptized the king, and his brother, and a great many of the nobles, and began to preach the Gospel with great boldness. Then*

he went up into a mountain of India, and there proclaimed the Gospel of God: and being there thrust through with a lance by one of the heathens, his sacred body was conveyed to Calamina, and there buried." This Calamina is near Meliapore, and is no other than the sepulchre of the Apostle hewn out in a rock in the mount, afterwards called St. Thomas's mount. (3.) According to the Indian tradition, the martyrdom of the Apostle happened in the sixty-eighth year of the Christian æra, and in the reign of their king Salivahan, or Salbahan. (4.) *In the year of the Greeks, seven hundred and five, (i. e. A. D. 380.) in the month Ab, (i. e. August) on the twenty second day thereof, they deposited the coffin of Saint Thomas the Apostle, (which had at an immense expence been brought from India) in the great Temple dedicated to him in the time of St. Cyril the Bishop."* The city and cathedral of Edessa was ever after held in the greatest veneration on account of this sepulchre of St. Thomas: though the Indians will have it, that only his coffin was taken from India, but that his sacred dust remains with them at this day. Even the day of the removal of the body of St. Thomas is commemorated with great solemnity at this time in India, when even the Pagans unite with the Christians, in the celebration of their Apostle and Martyr.

Rufinus, who went into Syria in the year of Christ, 371, and remained there twenty-five years, makes mention that the remains of the Apostle St. Thomas, were in the city of Edessa in the time of the Emperor Valens. "*Edessa, says he, is the city of the faithful people of Mesopotamia, enriched with the relics of the Apostle Thomas.*" Lib. ii. And here we remark, that as the removal of the body of the Apostle from India to Mesopotamia, and from Meliapore to Edessa, is sufficient proof that he had been in India, and was martyred in the vicinity of Meliapore; so what is said of his going from Coromandel to China, and of his return from thence to Meliapore, appears a relation altogether consistent, and to be depended on, that the Christian Religion was preached both in India and China by Thomas "*the Apostle of the Indians and Chinese,*" as he is emphatically styled by the Syrian writer in the epitome of the canons, quoted by Assemanus, "*The fifth episcopal seat is Babylon, in honour of the three Apostles, and great teachers of Christianity, Thomas the Apostle of the HINDOOS and CHINESE; Bartholomew, who is Nathanael, of the Syrians; and Addeus, who was one of the Seventy, the Master of Agheus and Marus, the Apostle of Mesopotamia, and all Persia.*"

In the Chaldean ritual there is an office for the celebration of St. Thomas the Apostle and Martyr, and particularly that in use with the Christians of Malabar, quoted by M. Riccius, and Nicolaus Trigautius, wherein are the following versicles in praise of their Apostle: "*By the blessed St. Thomas, the error of Idolatry vanished from among the HINDOOS. By the blessed St. Thomas, the CHINESE and CHV-SHITHS were converted to the Truth. By the blessed St. Thomas, they received the sacrament of Baptism, and the adoption of Sons. By the blessed St. Thomas, they believed and confessed the Father, the Son, and the Holy Ghost. By the blessed St. Thomas, they kept the Faith of the one God. By the blessed St. Thomas, the illuminations of the Life-giving Doctrine arose upon all the HINDOOS. By the blessed St. Thomas, the kingdom of heaven was extended, and opened to the CHINESE.*" And in a certain antiphone, they say after this manner, "*The HINDOOS, the CHINESE, the PERSIANS, and other REGIONS: they of SYRIA, ARMENIA, GREECE, and ROME, offer memorials of celebration to the sacred name of Thomas!*" See *Assem.* Vol III. part ii. pag. 516.

It ought to be noticed that the Indian Bishops and Metropolitans of the Christians of St. Thomas, have ever retained the name of CHINA in

their titles and subscriptions. When the Portuguese first came to Cochin, Mar Jacob, the Bishop of the Churches of Malabar, at that time, subscribed himself, METROPOLITAN of HINDOO and CHINA." In like manner also did the unfortunate Mar Joseph his successor, who died at Rome. "METROPOLITAN of all HINDOO and CHINA," is the most ancient title of this Church, says Trigautius.

The traditions of the Christians in the East deliver that the Apostle Thomas preached the Gospel also in China: so writes *Antonius Govea* of the traditions current amongst the Christians of Malabar, "*Thomas the Apostle*, say they, "*having converted the king of Meliapore, and many people to the Christian Faith, he went from thence into CHINA, and preached the Gospel in the city of Cambala, and there built a church.*"—"On his return from China by reason of the innumerable conversions of people to the Faith of Christ he stood exposed to the hatred and envy of two Bramins, who having raised an uproar against the Apostle, buried him with stones; but another of those Bramins, when he perceived he was yet alive, thrust him through with a lance, and he expired."

"It appears from the ancient Tables of the diocese of Angamala, says the same Antonius

Govea, that it used formerly to send from that coast a superior, and two suffragans, to that part over which the name of the archbishop now bears rule: one in the Island Socotora, and the other in the country of Masin, for so is that country called in the ancient titles." That is to say, the ancient records of the episcopal church of Angamala, on the coast of Malabar, shew, that it formerly used to send to Goa a superior, under whom were two suffragans; one in the great Island of Socotora, in the gulf of Baba'lmandel, and one in the southern China."

According to this account, the churches of Coromandel were dependent on those of Malabar, which had the right of nominating suffragans. It is well known that Angamala is a very ancient city, and famous for being the residence of the bishops of St. Thomas in former ages. It was in this city, as being the ancient seat of the archbishops of Angamala, that Alexius Menezes opened his first conference with the Christians of St. Thomas, all which, I observe, perfectly agrees with the account of the first preaching of the Apostle Thomas in that part of India.

The celebrated *Du Halde*, in his description of China, having made some valuable remarks

on the rise and progress of Christianity in that country, and which account opens with the second volume of his work; it may be acceptable here, to insert from that author, whatever may conduce to elucidate a subject hitherto so obscurely understood, but of such great religious importance as the first planting and labours of Christianity in that vast empire.

Though the Jesuit missionaries, says *Du Halde*, who first entered *China*, about the middle of the fifteenth century, found no traces of Christianity there, this is no proof that it never had been enlightened with the Truth of the Christian religion: for two venerable monuments make it plain, that anciently the Gospel was preached to this mighty people. The first is a very ancient Breviary of the Church of *Malabar*, written in Chaldaic, where, in a lesson of the second nocturn of the office of St. Thomas, are these words, “ *It was by means of St. Thomas, that the errors of the Indian idolatry were dispelled. By means of St. Thomas the Chinese and Ethiopians were converted to the Faith, and embraced the Truth. It was by means of St. Thomas that they received the virtue of Baptism, and the Adoption of children; by him the kingdom of heaven penetrated even to the empire of China.*”

“ In an anthem of the same Breviary are

read the following words, “ *The Indians, Persia, and China, offer to the memory of St. Thomas the adoration due to his name.*”

In the nineteenth chapter of the second part of the synodal constitutions there is a Lesson of the Patriarch *Theodosias*, conceived in these terms, “ *In like manner the Bishops of the great Provinces, such as are for the most part Metropolitans of China,*” &c.

“ When the Portuguese came to *Kochin*, they found there *Don James*, who presided over the churches in the mountains of *Malabar*, and assumed the title of Metropolitan of the *Indies*, in which China was included.”

“ The famous *Quan-yun-Chang* who lived in the beginning of the second century certainly had a knowledge of Jesus Christ: as the monuments written by his hand, and afterwards engraven upon stones plainly prove. This may be gathered from copies found almost everywhere, of which nothing can be made unless he speaks of Christianity; because he mentions the Birth of the Saviour in a grotto, exposed to all the winds; his Death; his Resurrection; his Ascension, and the impression of his holy feet; mysteries, which are so many riddles to the infidels.”

“ If the image of this great man was worshipped after his death, this error of the people

proves nothing against Christianity, and is only a testimony of his virtue. But whence could the Christians of China, in the beginning of the second century, come? unless from the instructions, either of St. Thomas, whom every body knows to be the Apostle of the Indians, or of his Disciples! which last is the more probable opinion. However that be, there is not the least footsteps to be found of the time when the Christian Religion flourished, or what success these Apostolical labours met with: as the Chinese history seldom speaks of any events, but those that concern civil government: all that appears by it is, that about that time, an extraordinary person arrived in China, who taught a doctrine purely spiritual, and drew the admiration of the world upon him; by the fame of the virtues he possessed; by the sanctity of the life he led, and by the number of the miracles he wrought.” *Du Halde*, whose words are here quoted, declares himself very plainly respecting this *first monument* of Christianity in China, which is comprehended within the first two centuries of the Christian æra, according to the Chinese histories.

“ The second monument proves, that a long time after, that is, towards the seventh century, a Patriarch of the Indies sent missionaries to China; that these Evangelical teachers preach-

ed the truth of the Gospel with success; and that their ministry was both respected and countenanced by authority."

The particulars relating to this noble monument are as here under carefully collected from the works of the learned Kircher and Assemanus, to which I subjoin the circumstances of its discovery from *Du Halde* and *Le Compte*.*

SYRIAN MISSIONS IN CHINA.

Such was the state of the Syrian churches in the seventh century, that they were not regardless of missions for the extension of the Christian religion.* Of which a famous example is left on record to this day in the Chinese empire, engraven on stone; whereof take the following brief account.

* " This monument was discovered, A.D. 1625, in the
 " following manner:—Some workmen digging the ground
 " near *Si-ngan-fù*, the capital of the Province of *Shen-si*,
 " found a long table of marble, which probably had been
 " buried under the ruins of some building. This table
 " is ten feet long, and five feet broad. On the upper
 " part, which is shaped like a pyramid, there is engraved
 " a cross, that still appears very distinct, whose extremi-
 " ties terminate in a kind of *Flower-de-lis*, pretty much
 " resembling those which are found engraven upon the
 " tomb of *St. Thomas* in the city of *Meliapor*, which is
 " at present called *San Thoma*. The surface of the

In the year 1625, there was found in a town near Si-ngan-fu,* the metropolis of the province of Shen-si, a stone having the figure of a cross, and inscriptions in two languages and sorts of writing, which on examination, were found to be Chinese and Syriac; the latter in the ancient character, called the *Estrangelo*. The lines of the inscription are thus described. The title consists of three lines, of three words each, in Chinese, whereof the signification is given as follows, "THIS STONE WAS ERECTED TO THE HONOUR AND ETERNAL MEMORY OF THE LAW OF LIGHT AND TRUTH BROUGHT FROM TA-CIN†

"marble contains a long discourse in *Chinese* characters,
 "explaining the principal mysteries of the Christian
 "Religion, and praising such of the Emperors as had
 "favoured the ministers of the Gospel. One of the
 "sides, and at the bottom of the marble, there is a long
 "inscription, partly in the eastern *Syriac* or *Chaldaic*,
 "and partly in Chinese characters."

"The original copy, taken from this monument, was
 "sent to *Rome*, and is preserved in the library of the Je-
 "suits College there: another copy is in the Records of
 "the house of the Profession. Such as are curious to

* Si-ngan-fu is a city of the first rank, situated on the south-side of the *Whang-ho*, or yellow river, in lat. 34° 15' 36" and long. 106° 25min. east of Paris.

† Ta-cin or Tatsing, i. e. Judea, or rather the whole country of Syria, including Judea.

AND PROMVLGATED IN CHINA." Beneath this title which is written in form of a square, and composed in nine words, are twenty-eight lines, each line consisting of sixty-two words, all in Chinese, so that the number of words or characters, is about 736.

On one side of this inscription is a column of Chinese words, in number twenty and five. On the other side is a column of Syriac; which two columns form margins to the inscription above mentioned: and at the bottom forming a base to the whole, is likewise writing in the Syriac language.

The body of the inscription is divided into twenty-one sections or verses. The first contains a summary of the fundamental articles of

" see a transcription in the same characters with those
 " upon the original marble; will find it in *Pere Kircher's*
 " *China Illustrata*, with a literal translation, and a para-
 " phrase by that father.

" *Pere Alvarez*, who had leisure enough to consider
 " this monument upon the spot, made an exact transla-
 " tion of it, which may be found in his relation, printed
 " Anno 1667. For passing by *Kechin*, he went to
 " *Kranganore*, the residence of the Archbishop, and
 " procured an explanation of the *Syriac* from *Pere An-*
 " *tony Fernandez*, a missionary well versed in the books
 " of the first Christians of St. Thomas. I shall content
 " myself with giving the abstract which *Pere Le Compte*
 " has made of it."

the Christian faith : the rest form a sort of chronicle of the design, labours, progress, and success of the mission from its first arrival in China, to the erection of the stone, viz. from A. D. 636 to A. D. 780. The chronicle mentions (1.) That the mission entered China, in the reign of the Emperor TAI-CUM, i. e. A. D. 636. (2.) In the twelfth year of that Emperor, i. e. A. D. 639, an imperial edict passed in favour of the Christian religion. (3.) A grant for building a church at the imperial charge, and an appointment of twenty-one attendants to OLOPUEN, or chief of the mission. (4.) The success of the mission under the reign of the Emperor CAO-CUM, son of TAI-CUM, who reigned from A. D. 650, to A. D. 684, when chris-

Le Compte's Abstract.

“ There are seen in this Monument, in *Syriac* characters, the names of the missionaries, who came from JUDEA into CHINA to preach the Gospel ; consisting of Bishops, Priests, and Deacons, whose entrance into China, is confirmed by some *Arabic*, and other oriental manuscripts, found by Mr. *Le Abbè Renaudot*, and Mr. *De Thevenot*, keeper of the king of France's Library.

“ As soon as the Chinese had dug up the marble, they washed it, and looking upon it as something very precious, both on account of its antiquity, and the strangeness of its characters, immediately ran to acquaint the governor, who came to the place, and having attentive-

tianity was promulgated in the ten provinces of China, and churches built. (5.) A persecution against the christians in China, A. D. 699. (6.) A second persecution, A. D. 713. (7.) The happy state of the christians under the Emperor HIVEN-CVM, who put an end to the persecution. (8.) A SECOND MISSION arrived in China whose leaders were KIE-HO, JOHN, and PAVL. (9.) Grant of the Emperor SO-CVM, for the building of a number of churches. (10.) State of the christians in the reign of the Emperor TAI-CVM, who reigned from A. D. 763 to A. D. 780. He used to honour the commemoration of CHRIST'S NATIVITY with a pro-

“ly considered the monument, caused it to be fixed on a
 “pedestal, and covered it with a roof, supported by
 “pillars; as well to defend it from the injuries of the air,
 “as to gratify the curiosity of numbers of learned men,
 “who flocked from all quarters to see it. Afterwards,
 “it was removed by his order to a Pagod, within a mile
 “of the city of *Si-ngnan-fú*, where it is preserved with
 “great care.”

“There is a first intelligent and spiritual Being, who
 “from nothing created all things, and is one substance
 “in three persons: When he made man, he clothed him
 “with original righteousness; he constituted him king
 “of the universe, and master of his passions: but the
 “Demon made him yield to temptation, corrupted his
 “intellectual faculties, and confounded his inward
 “peace: whence proceeded all the calamities that have

found respect; abounded in charity towards all men, and observed an especial regard for the ministers of the sacred law, bestowing on them many munificent gifts. (11.) State of christianity under the reign of the Emperor KIEN-CVM or TE-CVM, who reigned from the year A. D. 780 to A. D. 805. He was a great favourer of christianity, through the preaching of Usù.* He had the churches repaired, and new ones built; was very munificent to the christian priests, and eminent in all the acts of charity. (12.) Then followeth the date and erection of the stone in the Chinese language, as follows:—

“ attended mankind, and hence arose the different sects
 “ amongst them.”

“ Men, who from that fatal moment walked in con-
 “ tinual darkness, had never been able to find the paths
 “ of truth, if one of these divine persons had not under
 “ a human form concealed his divinity. This man was
 “ called the MESSIAH; an angel foretold his coming,
 “ and he was born soon after of a virgin in Judea. This
 “ miraculous birth was manifested by a new star that
 “ appeared. Some kings who understood the meaning
 “ of it, came and offered presents to the divine infant,

* Usù i.e. JESUS. *Heb.* ישוע Jeshua or Jeshù, i.e. SAVIOUR; by the Jews and Turks corruptly written יש Isu and ישע Eisù, *Isa.* See Hyde's *Castigatio in Angelum à St. Joseph, alias dictum de la Brosse.* *Itinera Mundi.*

IN THE SECOND YEAR OF KIEN-CVM OF OVR
IMPERIAL FAMILY TAM: ON THE SEVENTH
DAY OF THE MONTH OF AVTVMN: ON THE
LORDS DAY; THIS STONE WAS¹ ERECTED IN
THE MINISTRATION OF HIM-CIV BISHOP OF
THE CHVRCH OF CHINA: LIV-SIE-CIVEN BEAR-
ING THE TITLE OF CIAO-V-CUM: WHO IN
OFFICE SVCCEEDED TO TAI-CIEV-SIE-SV-CAN-
KIVN WROTE THIS INSCRIPTION.

The second year of the Emperor above nam-
ed, corresponds with the year 780 of the
Christian æra.

“ that the Law, and the predictions of four and twenty
“ Prophets might be accomplished.—He opened^d hea-
“ ven to the just, and ascended thither himself in
“ the face of day; leaving for the conversion of the
“ world seven and twenty volumes of his doctrine. He
“ instituted Baptism to wash away sins, and made use
“ of the Cross to save all mankind without exception.—
“ O-lop-wen came from Judea to China in the year of
“ our Lord, 636, having escaped great dangers both
“ by sea and land. The emperor when he heard of
“ his arrival, sent his *Kolau* to meet him as far as the
“ suburbs of the imperial city, with orders to conduct
“ him to the Palace. When he came there, his Law
“ was examined, and its truth acknowledged: and the
“ Emperor made an Edict in its favour.—He then
“ ordered a Church to be built, and named one and
“ twenty persons for its service.”—*Du Halde, Vol. II.*
Rise and Progress of Christianity in China.

The Syrian inscriptions on the border of the above table have been interpreted and arranged in the following classes:—

CLASS I.

- | | |
|-------------------------|-----------------------|
| 1. Mar Johanan, BISHOP. | 7. Christian, Priest. |
| 2. Isaac, Priest. | 8. Ephraim, Priest. |
| 3. Joel, Priest. | 9. Abi, Priest. |
| 4. Michael, Priest. | 10. David, Priest. |
| 5. George, Priest. | 11. Moses, Priest. |
| 6. Mahadad, Priest. | |

CLASS II.

- | | |
|--------------|------------------|
| 1. Achaicus, | Priest and Monk. |
| 2. Elias, | Priest and Monk. |
| 3. Moses, | Priest and Monk. |
| 4. Ebedjesu, | Priest and Monk. |
| 5. Simeon, | Priest and Monk. |
| 6. John, | Priest and Monk. |

CLASS III.

- | | |
|-------------|------------------|
| 1. Aaron. | 8. John. |
| 2. Peter. | 9. Sabarjesus. |
| 3. Job. | 10. Jesudadus. |
| 4. Luke. | 11. Luke. |
| 5. Matthew. | 12. Constantine. |
| 6. John. | 13. Noah. |
| 7. Jesueme. | |

CLASS IV.

- | | |
|-----------------|------------|
| 1. Adadsaphas. | 6. John |
| 2. John. | 7. Phuses. |
| 3. Enos. | 8. Simon. |
| 4. Mar Sergius. | 9. Isaac. |
| 5. Isaac. | 10. John. |

CLASS V.

- | | |
|---|---------------------|
| 1. Jacob, Priest. | 5. Simeon, Priest. |
| 2. Mar Sergius, Priest and
Chorepiscopus* of Shian-
gathus. | 6. Adam, Priest. |
| 3. George, Priest and Arch-
deacon of Cumdan. | 7. Elias, Priest. |
| 4. Paul, Priest. | 8. Isaac, Priest. |
| | 9. John, Priest. |
| | 10. John, Priest. |
| | 11. Simeon, Priest. |

CLASS VI.

- | | |
|-----------------------|---------------|
| 1. Jacob, Priest. | 7. Simeon. |
| 2. Ebedjesu, Priest. | 8. Ephraim. |
| 3. Jesudadus, Priest. | 9. Zecharias. |
| 4. Jacob. | 10. Cyriacus. |
| 5. John. | 11. Baccus. |
| 6. Sergius | 12. Emmanuel. |

CLASS VII.

- | | |
|-------------|-----------|
| 1. Gabriel. | 4. Isaac. |
| 2. John. | 5. John. |
| 3. Solomon. | |

ALSO,

- | | |
|----------------------------|-----------------------|
| 1. Constantine. | 8. Zuhān, Mizraite.† |
| 2. Saba, Cusheè.† | 9. Matthew, Cusheè. |
| 3. Mar Sergius, Tabennita. | 10. Annania, Gybtus.§ |
| 4. Isaac, Cusheè. | 11. Gabriel, Priest. |
| 5. Paul, Priest. | 12. Luke, Priest. |
| 6. Simeon, Priest. | 13. Susen, Bishop. |
| 7. Adam, Priest. | 14. Jacob, Priest. |

* An officer in the Greek church, nearly the same with that of Archdeacon.

† Those names joined with Cusheè denote Ethiopians or Blacks.

‡ Mizraite, signifies an Egyptian.

§ Gybtus, denotes a Copt.

- | | |
|---------------------------|----------------------|
| 15. Mahadad, Priest. | 20. Abraham, Priest. |
| 16. Arius, Priest. | 21. Simon, Priest. |
| 17. David, Priest. | 22. Peter, Priest. |
| 18. Asba, Cusheè, Priest. | 23. Luke, Priest. |
| 19. Abba, Syrus. | 24. Matthew, Priest. |

Here follows the Syriac Subscript:—

“ IN the days of the Chief Father MAR HANAN IESV.
 “ Catholic PATRIARCH. ADAM the PRIEST CHO-
 “ REPISCOPVS AND PAPVS of the KINGDOM of
 “ CHINA.

“ In the year of the Greeks, One Thousand and Ninety and
 “ Two. MAR JAZEDBVZID PRIEST and CHOREPIS-
 “ COPVS of CVMDAN a Royal City, Son of the Meek
 “ MAILAS, PRIEST of BALACH a City of TVRKESTAN
 “ set up this Stone Table, whereon is inscribed the Dispen-
 “ sation of our REDEEMER and the Preaching of our
 “ Spiritual FATHERS to the KING of CHINA.

“ ADAM the DEACON Son of JAZEDBVZID CHO-
 “ REPISCOPVS.

“ MAR SERGIUS PRIEST and CHOREPISCOPVS.
 “ SABARJESVS PRIEST.

“ GABRIEL PRIEST. ARCHDEACON and ECCLE-
 “ SIARCH of CVMDAN and SARAG.”

The year of the Greeks, 1092, corresponds with the year A. D. 781, and as the names of the several Chinese Emperors in the Inscription of this noble monument of antiquity are

found to agree with their own histories the precise time of the erection is indisputably determined.

This mission is supposed to have consisted of seventy persons, of three orders, *Olopuen* the name of the chief and superior, appears to be a compound of two Syriac words, *Aloho* and *punoya*, signifying *the conversion of God*. The country from which they came is called in the said Inscription, *Ta-chin*, which the learned Kircher interprets *Judea*, but Assemanus explains it to mean all *Syria* and *Palestine*, according to the Chinese geographers. The Chinese having no name for the true God in their language, this deficiency, it is observed, is supplied from the Syrian *Aloho*, expressed in the Chinese characters, with several others belonging to Theology.

In the chronicle aforesaid, we have a notice of a second mission which arrived in China soon after the persecution of 713 had ceased. The names of the heads of this mission are mentioned, but we have no account of their company, nor the number of them, unless they are enumerated in the seventh class. This circumstance carries with it all the marks of a genuine history. The persecutions which had arisen against the preachers of Christianity in the year 699, was followed by another more

fierce in 713, when a great many Christian churches were destroyed, and doubtless numbers suffered martyrdom: an account whereof reaching the Christians of the West, they sent into China a supply of evangelical men under the guidance of Kie-ho, John, and Paul: a grant was at length obtained, and Religion revived under the benign government of the Emperor So-cum.

The success of the first mission, as mentioned in the chronicle, deserves a remark, consistent with the design of these sheets, and, that is, the extension of the Gospel in the reign of the Emperor Cao cum, when it was promulgated in all the provinces of China, and churches built. What progress it had made in the course of one hundred and forty-four years, viz. from A. D. 636, to A. D. 780, can alone be obtained from these records. It is very possible, that every part of this account may be authentic, and that yet in a few centuries after, Christianity should become unknown in China. New governors, and new edicts, probably excluded a succession of those evangelical men for the supply of that Empire, and Christianity became at length proscribed. Here is, however, sufficient evidence to prove that Christianity was known in China in the seventh century.

CHRISTIAN ESTABLISHMENTS IN
INDIA, TARTARY, AND CHINA.

A. D. 800—1200.

In the Episcopal canons, the canon of Theodotius, Bishop of Edessa, who lived about A. D. 800, appointed six Metropolitan Electors for the ordination of a Patriarch chosen from the six principal and nearest seats, viz. *Elam*, *Nesib*, *Perath*, *Assyria*, *Beth-germa*, and *Halach*. This canon did not prohibit other metropolitans the right of election, and enjoined that the electors should convene with the Patriarch every four years. “But the other metropolitans, says the canon, namely, of CHINA, HINDIA, PERSIA; of the MEROZITES, of SCIAM, of the RAZICHES, the HARIVNS, and of SAMARCAND, which are far distant, and which by reason of infested mountains, and turbulent seas, are prevented journeying as they would; they send letters of salutation to the Patriarch once every six years, in which letters also they make known all the public affairs of those regions which require direction; when all cities, great or small, according to their ability, and the precept of the canons of the Fathers, send to the Patriarch what is

o



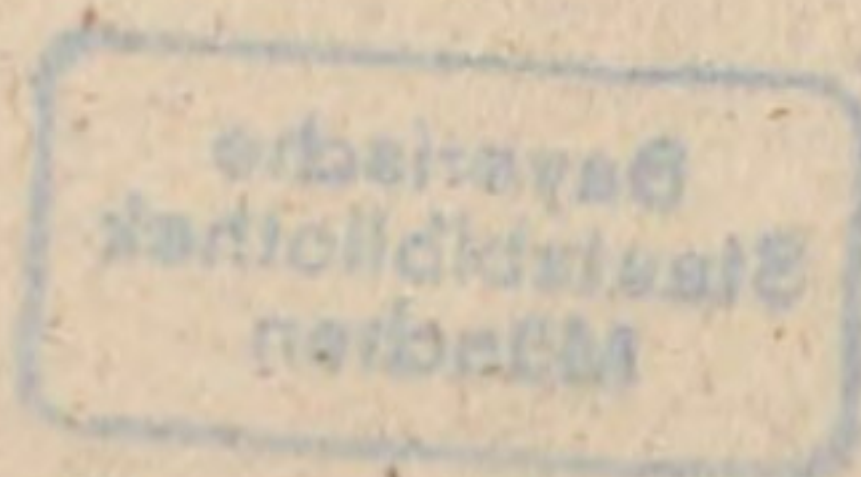
appointed for the maintainance of the Patriarchate."

The above mentioned six Metropolitan seats I also find in a list of Metropolitans of the Nestorians of that period; and it belongs to this place to insert that list as in some measure it brings within view the great extent of Christianity formerly in Asia: and the same is taken from the Oriental collections of Assemanus.

Metropolitans formerly subject to the Patriarch of the Nestorians.*

1. *Metropolitan* of Elam, residing at Gandisapor, a city of Chusistan.
2. *Metropolitan* of Nisibin, Nesib or Soba in Mesopotamia.

* The Nestorian Christians of the Syrian name are not to be confounded with the Greek Nestorians, as they too generally are; for although both have one common tenet respecting the *one nature* of Jesus Christ, yet in other things they materially differ: and even in that article, of the *one nature* of Christ, they have a partial difference; so that the Nestorian name is the unhappy brand applied to a great mass of Christians of those times. It is true, indeed, that the Syrian Nestorians hold with the one nature; yet it is so qualified, that they consider the nature of the humanity absorbed in the glory of the divinity; nor do they differ in faith from the Athanasians on this head, when properly understood. As for the Greek Nestorians, see their doctrine, under the name of *Nestorian*, in Theological Dictionaries, and other books of all Religions.



3. *Metropolitan* of Perath-mesin, or Bassora.
4. *Metropolitan* of Adjaben and Mosul.
5. *Metropolitan* of Beth-germa (Begerma, or Beth-selucia) and Carach.
6. *Metropolitan* of Halavan or Halach, a city on the confines of Media.
7. *Metropolitan* of Persia.
8. *Metropolitan* of Mara in Chorasan.
9. *Metropolitan* of Hara in Camboja.
10. *Metropolitan* of Arabia.
11. *Metropolitan* of China.
12. *Metropolitan* of India.
13. *Metropolitan* of Armenia.
14. *Metropolitan* of Syria and Damascus.
15. *Metropolitan* of Bardo, or Adorbegen.
16. *Metropolitan* of Raja and Tarbistan, on the shores of the Caspian Sea.
17. *Metropolitan* of Dailem.
18. *Metropolitan* of Samarkand and Mavaral-nahar.
19. *Metropolitan* of Cashgar and Turkestan.
20. *Metropolitan* of Balach and Tocharestan.
21. *Metropolitan* of Segestan.
22. *Metropolitan* of Hamaden.
23. *Metropolitan* of Chantelek.
24. *Metropolitan* of Tanchet or Tanguth, a country of Great Tartary.
25. *Metropolitan* of Chasemgar and Nuachet.

To the foregoing list of the Oriental Metropolitans, there is also another list of Episcopal seats, formerly subject to the See of Antioch, shewing that both east and west the ecclesiastical jurisdiction of the Syrian Church did widely extend about An. 1000, which list was taken by William an Englishman, and first prior of the Canons regular of the Church of the Holy Sepulchre at Jerusalem, afterwards made Archbishop of Tyre.* I shall only insert the names of the respective seats, with the number of Bishopricks depending on each, and those who are curious for the particulars, I refer to the author from whence the said list is taken.†

List of Churches, or Archiepiscopal Seats, formerly depending on the Patriarch of Antioch :—

1. Tyre, having XIV Bishopricks.
2. Tarsus, having V Bishopricks.
3. Edessa, having X Bishopricks.
4. Apamia, having VII Bishopricks.
5. Hierapolis, having VIII Bishopricks.

* Guilielmus seu Gallus, seu Germanus, seu ut alii Syrus ab An. 1175. Tyri Archiepiscopus in Gallias venit An. 1188. *Vid.* Cave's *Chartophylax Ecclesiasticus*. Lond. 1685. pag. 230.

† *Christianographie, or Description of the sundry sorts of Christians in the world.* Second Edition. London, 1636.

6. Bostra, having XIX Bishopricks.
7. Anerverza, having IX Bishopricks.
8. Seleucia, having XXIV Bishopricks.
9. Damascus, having XI Bishopricks.
10. Amida, having VII Bishopricks.
11. Sergiopolis, having IV Bishopricks.
12. Theodosiopolis, having VII Bishopricks.
13. Emissa, having IV Bishopricks. Besides which are reckoned VIII Independent Metropolitans, and XIII Archbishops.

Marcus Paulus, who lived some years in Tartary, mentions the Christians in those parts as quoted by Brerewood. "The Nestorians inhabit a great part of the Orient, for besides the countries of Babylon, and Assyria, and Mesopotamia, and Parthia, and Media, wherein very many of them are found; that sect is spread and scattered far and wide in the East, both northerly to Cathay, and southerly to India: so that Marcus Paulus, his history of the East region, and in others we find mention of them, and of no sect of Christians but them in very many parts and provinces of Tartary. As namely in (1.) Cassar. (2.) Samarchand. (3.) Carcham. (4.) Chinchintalas. (5.) Tanguth. (6.) Suchir. (7.) Ergimul. (8) Tenduch. (9.) Caraim. (10.) Mangi, &c.

Marcus Paulus relates, that, "in Tenduch

were many cities and camp-towns, were formerly the so called Presbyter John had his residence, but afterwards that province became tributary to the great Cham, having a king of the family of that name:* and although there are there some idolaters and Mahomettans, yet the greater part of them hold the Christian Faith, and these Christians have the chief places in the province. Lib. I. cap. lxiv. Agheus brought the Gospel into these parts, called *Gog* and *Magog*, but by the Tartar nations *Jagog* and *Magog*, also *Lug* and *Mon-gug*. Vid. *Kircheri Prodromus*, cap. iv. p. 91.

Comestabularius, an Armenian, who, about the year 1248, wrote a letter to the king of Cyprus, concerning the Christians of Tanguth, says, “ This is the country out of which came the three kings to Bethlehem to adore

* About A. D. 1253, William de Rubrique was sent by Ludovicus IX. king of the Galls, to the Great Cham of Tartary; who relates, that at the time the Galls took Antioch, a certain one named Con Can held dominion in Kara, Kithay, and adjacent regions to the north, whence the Turks emerged. In the same Kara Kithay, a certain Nestorian, named Opilo, was a mighty prince of the people of Yayman, and after the death of Con Can he invaded the kingdom of Kithay, called *John* by the Nestorians, of whose greatness many fabulous things have been narrated, whence all those fables about Presbyter John have originated amongst the Europeans. He had a brother named *Unt*, who dwelt beyond the mountains of Kara

Christ ; and the people of this country are Christians. I myself have been in their churches and seen paintings of Jesus Christ, and of the three kings ; one presenting the gold, a second the frankincense, and the third the myrrh. Through these three kings they had the knowledge of the Faith of Christ, and through them the Cham and all his people were made Christians. When they go to salute the great Cham, they first enter the church, and salute the Lord Jesus Christ, and then go to salute the Cham. We found also many Christians dispersed through the East country, and many goodly churches, lofty and ancient, which had been despoiled by the Tartars. The Christians of the country, when they come into the presence of the Cham, who now reigns, he receives them with the greatest honour, uses

Kithay, three days' journey northward from his brother : his subjects were called Crits or Mirkits, and were Nestorians, his city was called Caraca : but he departed from Christ to idols, and succeeded his brother John, who died without issue, and took the name of Chan, &c. But the learned Hyde, from the relation of Paul the Venetian, who penetrated into those regions, plainly shews from his book, *Lib. I. cap. li. lii.* that he who is called *Unt*, or more properly *Uncha*, was the real John, vulgarly and improperly called *Presbyter* and *Prester John* : but in the Tartar language, *Prestâr Ghan*. *Vid. Hyde's Note, Itinera Mundi. Cap. xxv. pag. 153.*

them liberally, and suffers none to annoy them. And though by reason of their sins, Christ hath none to preach his name in those regions, yet he himself preacheth for himself, and declareth it by his own most holy virtues in such manner that the nations of those countries believe in Christ."

Marus Sobensis writes, that "*Agheus illuminated with the Faith, Gebal and Huz, and the coasts of Sindia, and the adjacent countries as far as Gog and Magog.*" Ebedjesus says, "*All Persia, all parts of Assyria and Armenia, and Media, and the regions about Babylon, Huz, and Gala, to the confines of India, as far as Gog and Magog, received the priesthood from Agheus, the silk-weaver, and disciple of the apostle Addeus.*"

Magog was one of the sons of Japheth, Gen. ch. x. his land and people were also called *Gog*, and his seat was in the northern parts of Asia, Ezek. ch. xxxvii. He is called the chief Prince of *Meshech* and *Tubal*, names implying *Drawers of the bow*, and *leading cattle*, so justly descriptive of the hordes in Tartary: they are also described as warriors, and famous horsemen, *ibid.* ver. 15. The Togarmahs, or western Tartars, were famous for breeding horses in Ezekiel's time, as they are to this day; they supplied the markets of Syria and

Palestine with horses and mules, Ezek. xxvii. 14. There can be no doubt of the identity of these people, and that by Gog and Magog, we may understand the whole of the Tartar nations.

As for the decline of Christianity in the whole of Asia, the continuance of heathen and idolatrous practices, and the progress of Mohammedanism among them, the reason is evident to all who have the least knowledge of those countries: even what is said above, of their churches without priests, is enough to convince any one who credits that report, that whatever was the state of Christianity formerly in those parts, the want of Christian priests has been the ruin of Religion there, as in other countries, especially Persia and India, as hath been already remarked, page 44. To complete the ruin, revolt and war desolated those countries, and left them an easy prey to the Mohammedan conquerors, under Ghengis Khân, in the twelfth century, since which period *Islamism* has greatly spread in all Tartary.

The destruction, and almost extermination, of so many Christian churches in the East, must be looked for in the histories of those nations, and the wars and revolutions which caused such a fatal overthrow. The spirit of war against the Christian powers of Asia and

Africa, which, within a century after the death of Mohammed, began to shew itself in enterprises on other countries, already strengthened by the reduction of all Arabia, first discovered itself in the exhortations of Abubekar and his followers, by a general incitement to a holy expedition against Syria, to wrest from the Christians that fine and populous country; and such was their success, that in a short time they carried the religion of Mohammed from Arabia to Syria and Persia, and by their subsequent conquests all the towns of Syria and Persia possessed by the Christians, became subject to the Turkish dominion. Temur, called Tamerlane, who in 1370 began to spread his conquests over a great part of Asia, Tartary, Persia, Syria, and Egypt, gathered immense treasures. He sent from Damascus eight thousand camels, laden with the spoils of that city, at one time; and is said to have conquered more kingdoms in the space of thirty-five years than the old Romans did in eight hundred years. He carried his victories to Babylon, Mesopotamia, Syria, Persia, Parthia, Egypt, India, and China; and boasted of having subdued three parts of the world. He had his palace at Samarchand, where he celebrated his victories, blended with the Scythian festivities of Attila and Ghengis, and those of the

Ottoman court. Ghengis ravaged all the eastern Asia, making conquests in China, Transoxania, Syria, Asia minor, Siberia, Kara, &c. Ghengis-Khân and Timour were the scourge of every Christian and Mohammedan state which invited or resisted their ambition; the Christians of those unhappy countries visited by their victorious sword, were scarcely allowed a choice offered them by the Koran, of tribute, or of death.

STATE OF THE CHRISTIAN CHURCHES OF MALABAR.

A. D. 1500—1600.

Such was the deplorable state of the Christians of Malabar in the fifteenth century, that they had more churches than priests, and congregations than pastors: the distress of the people was great; and more than thirty thousand families were but ill supplied with spiritual guides. They at length deputed three faithful men with a representation of their case to the Patriarch, A. D. 1499: one of them died on the way, the other two arrived safe, and were received with great joy. The object of their mission was to procure Bishops for the Indian dioceses, and for the better ordering of their churches. The Patriarch, Mar Simeon, ordained them both

priests, and sent them for a time to the monastery of St. Eugenius. He then consecrated two monks of the said monastery, bishops for the Indian churches, whom he named Mar Thomas and Mar John. Having furnished them with ample powers, and commendatory letters, he dismissed them with prayers and benedictions, and sent them together with the two priests to India. "When they had arrived, the faithful received them with very great joy: they met them on the way with the Gospel, and the cross, and the censer, and torches, and conducted them to the church with great pomp, and singing of psalms and hymns. Then they sanctified the Altar, and ordained many priests; for that of a long time they had no spiritual fathers."

One of the bishops, Mar Thomas, having remained there about a year, left India for Mesopotamia, with a report to the Patriarch, but that Patriarch died before his arrival, A. D. 1502. To him succeeded in the patriarchate Mar Elias, of the monastery of St. Eugenius, who took with him from thence three excellent monks whom he had designed for India: one of them he constituted Metropolitan, and named him Mar Jaballaha; the other two he consecrated Bishops, to whom he gave the names Mar Denha and Mar Jacob. Mar Thomas

accompanied them in the following year, viz. A. D. 1503. Their destination was India and China, with the Islands thereon depending. "He sent these four Fathers into the land of the Hindoos, and to the Islands of the sea lying about *Dabag*, and *Tsin*, and *Matsin*, and they departed, the four of them, and arrived safe and well, by the help of our Lord Christ."

In the following year the above mentioned Bishops sent an Epistle to their Patriarch, Mar Elias, which begins in the following style, "Fathers of India, Tsin, and Matsin;" then follow ample salutations in the form and manner of the Orientals, in which Mar John above mentioned is styled "Bishop, and Metropolitan of Athel," i. e. Chinese-Tartary, according to Assemanus. This Epistle was written in Syriac, and dated in the year of the Greeks, 1815, i. e. A. D. 1504; it contains some particulars best related in its own words. "There are here [i. e. on the Malabar coast of India] about thirty thousand families of the Christians of our communion—they now begin to build more churches, having abundance of every thing, and are, blessed be God, meek and peaceable. And, moreover, the monastery of Mar Thomas begins to be occupied by Christian men, who are sedulous for their degree. These live remote from the aforesaid Christians,

about twenty-five days' journey, situated near the sea, in the city called Meliapore, of the province of Seilan. The provinces of India are many, and take up a journey of six months, [meaning for the visiting of the churches.] Every province hath its own proper name, whereby it is called, and our's where the Christians inhabit, is called Malabar, having in it about twenty cities, three of which are celebrated for strength, viz. Cranganore, Palor, and Culam, and others adjacent, these have in them many christians and churches, and are not far from the great and strong city of Calicut, a city of infidels and idolaters."

In the year 1512, the Indian Bishops of Malabar, in their Syriac letter to the Patriarch in Mesopotamia reported the state of their churches, with the number of families. "There are here," say they, "about thirty thousand families of our communion;" i. e. about two hundred thousand souls, those of other communions not being included in the said account.

The Christians inhabiting the Coromandel coast, according to the learned Brerewood, were reckoned at 70,000, before the Portuguese frequented those parts; his words are these, "About the cities of Coulan and Cranganor, on the west side, and about Maliapur and Negapatam, on the east side, do these Chris-

tians of St. Thomas dwell, being esteemed before the Portuguese frequented those parts about 15,000 or 16,000 families; or, after another account, 70,000 persons: but on the west coast, the far greater number of them is found, and especially their habitation is thickest about Angamale, fifteen miles from the city of Cochin northward, where the Archbishop keepeth residence." Thus it appears from the several accounts that the Syrian Christians, in that part of India, amounted to about three hundred thousand.

Previous to the discovery of the Indies by the Portuguese, the Christians of Malabar remained almost unknown to Europe. Those navigators, in quest of the coast of India, first made the Cape of Good Hope, A. D. 1454, when Bartholomew Dias named that point of the coast of Africa, *Cabo de bon Speranzo*, because then they had a *Good Hope* of a passage to the East Indies. Vasco de Gama first made land at Calicut, May 20, 1498, which was the discovery of an expedition some years after the former: when, having explored those coasts, he made the Cape Comorin, the southernmost point of that great peninsula, Cochin, Goa, and other maritime cities. The peaceable natives, and especially the poor Christians, little thinking that men in tall ships visiting them, at that

time in a friendly manner, came to spy out their liberty, and to bring them under bondage. The news of new lands soon reached Europe, and the discovery of Christian churches in those parts soon excited the most lively interest, especially amongst those who were for compassing sea and land to make proselytes.

The relations of Marco Paulo of a former age had given spirit to those enterprises in the eastern navigations, which obtained during that period, when voyages of discovery, and a thirst for commerce and conquest had so effectually succeeded among the Portuguese. In the course of about forty years afterwards, the civil and ecclesiastical establishments of the southern India become so far understood that several Missions were agitated, with the avowed object of uniting those Christians of India with the church of Rome, and ultimately of reducing them to the power of that church: and in order to carry such resolution into effect, Don John Albuquerque, of the order of St. Francis, was nominated first Archbishop of Goa, and under him there was a college erected at Cranganore, in the year 1546, for the purpose of instructing the native Christian youth of those parts in the ceremonies of the Latins: but the Jesuit missionaries soon perceived, that the young Christian natives, called by them *Chaldeans*, educat-

ed after the Latin manner were useless: and that it was in vain to think of converting the Christians of that country without the knowledge of the Chaldee or Syriac tongue: they, therefore, erected another college about a league from Cranganore in the year 1587, where they taught those youths the Chaldee tongue, to the end that being grown up, they might be received into the ministry of those churches as real Chaldeans, being so far qualified to celebrate the Romish offices in the Chaldean or Syriac tongue. But neither did this do any great service, because that it was not enough for them to be instructed in the language of the Religion, there being a necessity also of an agreement in doctrine and sentiment with those Prelates in order to have the liberty of preaching in their churches: whereas their being taught by the Jesuits, their doctrine and way of speaking, were very different from what was commonly received in the country: and, therefore, those Jesuits finding it impossible to make them forsake their own ancient customs, and to withdraw them from their own communion to the Pope, had recourse to other measures.

During these transactions, the intended Mission was preparing to carry into effect by flattery or force, the reduction of the Christians of

Malabar; and to this end, Alexio de Menexes, of the order of St. Augustine was appointed Archbishop of Goa and Viceroy of that country, and endued with full powers, and accompanied with able persons, embarked for the Indies, where in 1599 he opened his mission in assembling a synod of the Syrian clergy, since called the Synod of *Diamper*, when a part only of that clergy attended, to the number of one hundred and fifty; the issue of which matter not proving satisfactory to the Viceroy, the following stratagem was adopted, which I shall here verbally relate from Mr. Simon: "The remedy that was found, was to seize the person of a certain Bishop, called *Mar Joseph*, who had been sent from the Patriarch of Babylon, to the end that the people having no pastor, their design might the more easily be brought about, but that Bishop being aware of the design, ordered that mass should be celebrated according to the Romish custom with ornaments, after the Latin fashion, and that they should even make use of wine and wafers of the Latins: nevertheless he still persisted in Nestorianism, and taught the Portuguese who served him to say, "Holy Mary, Mother of Christ;" and not, "Mother of God;" which obliged the Archbishop and Viceroy to arrest him, in order to his being carried to Rome.

But the said Mar Joseph having arrived in Portugal, so well managed his affairs, that he obtained letters to be received again into his Bishopric at Serra. In the mean time, there was another Bishop already put in his place, named *Mar Abraham*, who, to maintain himself in his Bishopric, went afterwards to Rome to submit to the Pope, where having made an abjuration of his heresies, he was re-ordained, having all the orders given him anew from the tonsure to the priesthood; then he was consecrated a Bishop, and the Pope empowered him by bulls for governing his church at Serra in India; adding thereunto letters of recommendation to the Viceroy, which stood him in little assistance; for he was no sooner arrived there, than the Archbishop of Goa caused his bulls to be examined, and finding that the Pope had been misinformed by Mar Abraham, and that the Pope had been imposed upon, he was shut up in a Monastery in expectation of an answer from Rome; but he escaped, and retired to the churches of his Bishopric, where he was welcome received.

In the mean time Mar Abraham, who still distrusted the Portuguese, retreated far up into the country, and to shew that he was sincerely in the Pope's communion, he ordained afresh all those whom he had already ordained, that

he might conform to the Romish rite, and endeavoured all he could, both with the Viceroy and the Archbishop, that he might appear to be really in the judgment of the Latin church: but all this while, he persisted in Nestorianism, and preaching in his church against the Pope, not suffering him to be called Head of the Church, so acknowledging no other Patriarch, than the Patriarch of Babylon; whilst on the other hand, the aged Bishop of Serra, Mar Joseph, was accused of teaching the heresies of Nestorius, and being thereupon questioned, he answered freely, that he having had a revelation from God, assuring him that the Religion which he had received from his ancestors was the true Religion: whereupon he was immediately made a prisoner and sent to Rome, where he died.

From this history, the impartial Mr. Simon makes the following remarks: “ it may be gathered, says he, that the Portuguese have used great violence towards the Nestorians about matters of religion; that the emissaries, being men unacquainted with the theology of the East, have disturbed and molested them for ceremonies of little or no importance, and that they have thereby occasioned the temporising of the Nestorian Bishops, by introducing novelties into their churches, to which they were

constrained by violence. And therefore it was that the same Mar Abraham, having been obliged by the Pope's brief, and more by the fear that he had of the Viceroy, who gave him a passport, to repair to a council, he there again abjured all these errors, and made profession of the Roman Catholic faith. But no sooner was he come back to his church, but that he taught Nestorianism as before; and even wrote to his Patriarch of Babylon, that the Portuguese had forced him to be present at the Synod of Goa. The sequel of that history discovers more plainly the violences used by the Portuguese towards the Nestorians, to bring them to an union with the Church of Rome, and to oblige them to subscribe to the Confession of Faith of Pius IV. which happened in the time of Alexis de Menexes, Archbishop of Goa, who went into the Indies with a brief of Clement VIII. to inform against Mar Abraham. In that whole relation there appears great zeal in the Nestorian Christians of that country, for the defence of their Faith, which they pretended to retain as being once delivered unto them by St. Thomas: in so much that they put their hands before their eyes at the mass of the Latins, when the priest elevated the host to be adored by those that were present. Above all, they shewed themselves zealous for their Patriarch

of Babylon; and when they were asked whether the Pope was not head of the Church, they made answer, that he was head of the Church of Rome, which is a particular Church, otherwise called the Church of St. Peter, and not of the Church of St. Thomas, as being independent one of another, which they obstinately maintained. They, moreover, resolutely withstood the sacrament of confirmation which Archbishop Menexes would have administered unto them; and they accused him of envy and ambition, alleging that he endeavoured to overturn the religion of St. Thomas, to make them embrace that of Rome, to the end that by that artifice, he might remain absolute master of all the Churches of the Indies. And, therefore, say they, that Archbishop calumniated the Patriarchs of Babylon; protesting, however, that they would persevere in submission and obedience to their Patriarch, and that they would never forsake their religion, to embrace that of Rome.

Notwithstanding all these oppositions on the part of the Nestorians, Archbishop Menexes still persisted to inculcate to them that their Patriarch was an heretic, and excommunicated; and that, therefore, they could not pray for him. This he did so vigourously, sparing neither pains nor money, that at length he soften-

ed them. Sometimes he used violence, and was therefore often in danger of his life. For under pretext that he had full power from the Pope, he exercised his jurisdiction in all places, without minding the ordinaries of the places, even before they had acknowledged his character. And in this manner that envoy of the Pope planted the Romish Religion in that country, and spared no means to accomplish his design. He gave orders in spite of the Diocesan Bishops, and made those whom he ordained first abjure the errors of the Nestorians. Besides the Confession of Faith, they who entered into orders were obliged to swear obedience to the Pope, and to acknowledge no other Bishops, but such as were sent from him. But let us now come to the errors of which Menexes accuses the Christians of St. Thomas.*

* *Charges brought against the Christians of Malabar, by Alex. Menexes, the Catholic Archbishop*:†—1. “They obstinately maintained the errors of Nestorius, and besides that, they received no images, admitting only the cross, which they much honoured: nevertheless, there were images of some saints in Churches adjacent to the Portuguese.”

2. “They affirmed that the souls of the saints did not see God before the day of judgment.”

† Hist. Orient. des progr. d’Alexis Menexes, Chap. xx.

The greatest part of the errors which Archbishop Menexes pretended to have found amongst the Christians of St. Thomas, have been exaggerated by the compiler of that history to shew that extraordinary labour was needful for gaining these people. But if that Archbishop, and other emissaries into the East, had been well acquainted with the ancient Theology, they would not have so multiplied errors. In effect, seeing they measured all things by the rule of the Theology which is taught in the schools of Europe, it is not to be thought strange, that they would needs reform the oriental nations according to that standard. I confess, there were abuses there that needed amendment; but they ought not to have been rectified according to our customs. The course that was to have been taken on these occasions was to have turned back unto their ancient books, and to have reformed them according to

3. " They acknowledged but three Sacraments, to wit,
" Baptism, Orders, and the Eucharist: and in the Form of
" Baptism there was so great an abuse amongst them, that in
" one and the same Church, different forms of Baptism were
" in use: and by reason of that, it happened often that the
" Baptism was null: so that Archbishop Menexes secretly re-
" baptized most part of that people. There were also a great
" many, especially the poor, who lived in the woods, who had
" never been baptized, because baptism cost money: and,

the contents thereof; and that might have been easily done, as will appear in the sequel of this discourse. But we must first relate the rest of that history that we may be able to make the better judgment on the conduct of Menexes, and of the pretended errors of the Nestorians.

Archbishop Menexes called a Synod the twentieth of June, 1599, where the deputies of the Nestorians were present, to deliberate jointly with the Archbishop about matters of religion. And that it might appear that the Nestorians had all the liberty that is necessary upon such occasions, and that on the other hand, they might give their consent to all that should be decreed there, the Archbishop gained eight of the most famous churchmen, and fully informed them of his design, and of the ways that were to be taken for succeeding in it, giving them the particulars of all the decrees that were to be made there, and asking their

“nevertheless, though they had never been baptized, yet they
“went to Church, and received the Sacrament, Besides,
“they often enough delayed Baptism for several months, nay,
“and for several years.”

4. “They made no use of holy oil in the administration of
“Baptism, unless that finding in their rituals that there was
“mention made of anointing after Baptism, they anointed
“children with an unguent made of Indian nuts, without any
“benediction: and they esteemed that unction holy.”

opinion upon every distinct point, as if nothing had as yet been resolved upon; to the end that being present in the Synod, they might do the same, and thereby oblige the rest to follow their example. He took many other measures for succeeding in his designs, which, it would be to no purpose, to relate; and all that hath been hitherto alleged, is only to show the manner how the Romish religion hath been established in the East, and that it is not to be thought strange, that all the reconciliations that have been made with those people, whom we call schismatics, have been of no long duration.

It was then decreed in that Synod, that the priests, deacons, sub-deacons, and besides all the deputies of towns that were present, should sign the Confession of Faith, that the Archbishop had privately made by himself, which was done, and all solemnly swore obedience to the Pope, whom they acknowledged to be head of the Church, swearing also that they would

5. "They had no knowledge of confirmation, nor extreme unction; nay, not so much as the names of them."

6. "They abominated auricular confession, except a few that were neighbours to the Portuguese: and as to the eucharist, they communicated on holy Thursday, and many other festival days, without other preparation, than coming to the sacrament fasting."

7. "Their Books were full of considerable errors, and in

entertain no more commerce with the Patriarch of Babylon. Moreover they anathematized the person of Nestorius, and all his errors, owning Cyrill, Patriarch of Alexandria, for a saint. Besides, a great many particular statutes were made in that Synod, for reforming the errors that Archbishop Menexes pretended to be in the administration of their sacraments, and in their books. And therefore he caused their Liturgies and other Offices to be rectified. He regulated the matter of marriage, according to the decrees of the Council of Trent. The sacraments of penance, confirmation, and extreme unction, were likewise reformed, according to the practice of the Church of Rome. Priests were for the future prohibited to marry, and regulations were made for those who were already married. In a word, the Archbishop introduced the religion of the Latins amongst the Chaldeans, as well in that Synod, as in the

“ their mass there were a great many additions inserted by the
“ Nestorians.”

8. “ They consecrated with little cakes made with oil and
“ salt, which the deacons and other churchmen, who were
“ but in inferior orders, baked in a copper vessel, having for
“ that purpose a separated place in the form of a little tower;
“ and whilst the cake was a baking, they sung several Psalms
“ and hymns; and when they were ready to consecrate
“ through a hole that was in the floor of that little tower,

visitations which he made of several Churches. But let us now consider, if he had reason to introduce so many novelties amongst the Christians of St. Thomas; which will serve to discover the religion of those people.

Mr. Simon's defence of the Malabar Christians on the charges preferred against them by Archbishop Menexes:—

I. As to the errors which the Archbishop Menexes imputes to the Christians of Malabar the way that the Archbishop should have proceeded with them, if he intended to have established a lasting reformation, in my author's opinion, he ought to have heard them, before he condemned them, for being called Nestorians. When it had been made clear to them, that all the disputes which they had with the Church of Rome, consisted only in the ambiguity of terms, they would have become a great deal more tractable and docile.

“ they let the cake in a little basket made of leaves slide down
 “ upon the altar. Moreover, they made use of wine made
 “ of water, in which some dry grapes had only been infus-
 “ ed.”

9. “ They said mass but very seldom, and he that served
 “ at it, wore a kind of a stole over his ordinary cloaths, though
 “ he was not a deacon, He had always the censer in his hand,

II. As to images, the Chaldeans reverence them not so much as the Greeks do, because that great veneration of images was not so firmly established in the Greek Church, but since the second council of Nice, which was posterior to all the sects of the Chaldeans, who commonly are satisfied with a cross in their hand; and that cross wherewith the Priest blesseth the people, is of plain metal, without any figure. The Archbishop might very well have let the Christians of St. Thomas alone in that ancient simplicity, because all that hath been since that time decreed concerning images, is but barely matter of discipline.

III. It is very true, they administer not Baptism after the manner of the Latins; but it is not therefore to be thought, that the form of their baptism is invalid; and it was far less necessary to re-baptize those who had been baptized according to the Chaldean rite. That

“and said almost as many prayers as he that celebrated,
“adding thereto many unknown and impious ceremonies.”

10. “They had so great a veneration for orders, that there
“was not a family where some one was not in orders: and the
“reason of that was, because as orders made them not incapa-
“ble of other employments, so they had every where the pre-
“cedence.”

“Besides, they observed not the age requisite for priest-

which deceives the emissaries, when they treat about affairs of Religion with the orientals, is the prejudices which they have learned in the schools concerning the matter and form of sacraments. When, for instance, they see that the child is not baptized at the same time that the words which denote the action are pronounced, they take the baptism to be null; without considering that the manner of administering the sacraments amongst the orientals, consists chiefly in certain prayers which they say, and that they are not so great metaphysicians as the Latins; which makes them ignorant of a vast number of difficulties, that our divines handle with much subtilty; but the belief of the Nestorians is not therefore less pure, nor less ancient.

IV. The unction which they use after Baptism, is with them the sacrament of confirmation, that differs much from that of the Latins;

“hood, and the other orders; for they made priests at the
“age of seventeen, eighteen, and twenty years: and when they
“were priests, they married, even with widows, and past to
“second or third marriages. The priests’ wives had some
“place before others, as well in the churches as elsewhere, and
“they were to be known by a cross which they carried about
“their neck, or some other thing that distinguished them.”

11. “They went daily to Church to read the Liturgy aloud

and it was not needful that Archbishop Menexes should have introduced another unction that was practised in his church, and which at most was no more than a ceremony. He ought to have known that the Nestorians, according to the ancient practice of the Eastern Church, administer to children confirmation and the eucharist, with Baptism. It had been then fit, to have examined their rituals, to see whether any abuse might not have crept into the administration of that sacrament: whereas Menexes his chief care seems to have been to abolish most ancient customs, because they were not agreeable to the practices of the Latins.

V. The Archbishop is mistaken, when he says that the Christians of St. Thomas had no knowledge of confirmation, nor of extreme unction, and were ignorant of the very names. It may be, they might have been ignorant of the names of these sacraments, especially of

“ in the Chaldaic tongue: but they did not think themselves
“ obliged to repeat it elsewhere, neither had they any breviaries for saying it in private.”

12. “ They committed simony in the administration of
“ Baptism and the Eucharist, setting rates of the price they
“ were to receive for them. For their marriages, they made
“ use of the first Priest that they found, especially those who
“ lived in the country.”

extreme unction, which is no where known, but in the Latin church: for though the Eastern Church hath the custom of anointing the sick, according to the words of St. James, yet she calls not that ceremony extreme unction, for the reasons we mentioned before, when we spoke of the Greeks, and the same reasons may be also applied to confirmation. The Priests administer that sacrament amongst the Nestorians, as well as amongst the Greeks, at the same time they do Baptism, of which, according to them, it is a perfection that ought never to be separated from it. As to auricular confession, which they had in abhorrence, it is certainly an abuse introduced into that Church, because the use of confession is in all the East, though most part think not themselves obliged to it by Divine right.

VI. As to the errors which the Archbishop pretends to have found in their books, so far

13. " They had an extraordinary respect for their Patriarch
" of Babylon, a schismatic, and head of the Nestorian sect:
" on the contrary, they could not endure that the Pope should
" be named in their churches, where most commonly they had
" neither curate nor vicar but the ancientest presided in
" them."

14. " Though on Sundays they went to mass, yet they did
" not think themselves obliged to it in conscience; so that

as that they would have entirely abolished the office of advent, it was easy to have given a good meaning to all these pretended errors; besides that, the reformation which he made in their Liturgy was improper: for there is nothing worse digested than the mass of the Nestorians, in the manner as it is found inserted in the *Bibliotheca Patrum*. The whole order of it is changed, in endeavouring to accommodate that Liturgy to the opinion which the Latin divines have of consecration, which they make to consist in these words, *This is my body, &c.* whereas the Nestorians believe, as all the orientals do, that the consecration is not completed, till the Priest hath ended the prayer, which they call the Invocation of the Holy Ghost. Nevertheless Menexes makes the Nestorian Priests adore the host, so soon as they have pronounced these words, *This is my body*, though they believe it not to be as yet conse-

“ they were at liberty not to go, nay, there were some places
 “ where mass was said but once a year, and others where
 “ none was said in six, seven, and ten years.”

15. “ The Priests discharged secular employments. The
 “ Bishops were Babylonians, sent by their Patriarch, and
 “ lived only by sordid gain, and simony, selling publicly holy
 “ things, as the collation of orders, and the administration of
 “ other sacraments.”

crated. About this question, the notes on Gabriel of Philadelphia may be consulted, where the author particularly justifies the Nestorians, and proves clearly, their liturgies, even that which carries the name of S. Nestorius, contain nothing but what is orthodox: which is far from the sentiment of Menexes, who calls them impious and heretical, and who only defends the correction that he hath made, by these general terms, that their Liturgies were full of blasphemies. The same author affirms that in one of the liturgies for the use of the Nestorians, which he had from a Babylonian Priest, the name of Nestorius, with many other things, were blotted out, and others added that were not of the same hand writing, because the Nestorian Priest, who made use of that Liturgy, was reconciled, at least in appearance, to the Roman Church, which obliged him to reform in his missal all that might disgust the divines of Rome. The Nestorians have also done the like on another occasion, as Stroza* relates:

16. " They eat flesh on Saturdays, and were in this error in
" regard of the Fasts of Lent and the Advent, that if they had
" failed to fast one day, they fasted no more, thinking them-
" selves not obliged to it, because they had already broken
" their fast."

* Petr. Stroza de dogm. Chald.

for so soon as they come to Rome, and hear Nestorius spoken of as an impious person and heretic, they tare out the leaves of their books where mention is made of him, taking away all that they believe to be contrary to the theology of the Church of Rome.

VII. Their custom of consecrating with leavened bread, mingling therein oil and salt, ought not to be reckoned amongst their errors, since that does not alter the nature of bread. The ceremony, besides, which they observe, to render, in some sort, the bread more holy before the consecration, is laudable, nay, and ancient. They thereby distinguish, as the Greeks do, the bread that is destined to be made the body of Christ, from all common bread, which they look upon as profane, before they have said over it a certain number of prayers and Psalms.

VIII. It is no matter of wonder that the Chaldeans do not say mass so often as the Latins do, and that many priests are present at the Bishop's mass, and take the communion from his hands. That is an ancient practice in the Church, whereas the custom of saying so many masses in the Latin Church, is very late, and hath been chiefly introduced by mendicant monks, as it is observed by Cardinal Bona; which practice hath been much fortified

since the introduction of the new law. It is also a very ancient custom that they who serve and are present at mass, rehearse a good part of it; and that because the Liturgy is a public action which concerns the people, and may be easily proved, even by the prayers of the Latin mass.

IX. It is true, the Nestorians and other Orientals, are grown remiss in the ancient discipline as to what relates to orders, and that they observe not the age required by the canons: but if that wanted to be reformed, as well as what concerns the marriage of priests, the reformation should have been taken from their laws, rather than from those of Rome. Every one knows that in the Eastern Church, priests are allowed to marry before their ordination. This Archbishop Menexes ought to have considered in reforming them, and not to have dissolved the marriage of priests, that he might conform to some statutes made in the Synods held at Goa by some Latin emissaries.

X. Menexes seems to have been mistaken in reckoning the custom of not saying the breviary out of the Church amongst their errors, because that practice is new, and that the breviary was not made to be said in private.

XI. It is to be doubted whether the fees that the Nestorian Priests, set for the administra-

tion of the sacraments, ought to be called simony, because that is to them instead of a benefice.

XII. The submission that the Nestorians have for their Patriarch, ought not to be reckoned an error, because the Orientals look upon all Patriarchates, even that of Rome, as powers established by positive law: and if it be objected to them as a reproach, that they have an aversion to the Pope, they answer, that the Pope takes to himself rites over the Churches of the East, which these Churches do not acknowledge. As to their not having curates nor vicars, but that the eldest Priest presides in their assemblies; that cannot rationally be called an error: on the contrary, it is an excellent discipline; and it were to be wished, that it were established in all Churches for a remedy to many abuses, which are at present in Benefices.

XIII. In fine, most part of that which Menexes calls corruptions amongst the Nestorians, is not so in effect, unless it be in the imagination of some emissaries, who measure religion according to what they have been taught in their schools. Can it be said, for instance, that it is an error in these people, and other Christians of the East, to eat flesh on Saturday, which amongst them is a festival day, agree-

able to the ancient practice of the Church? Can it be said also, that the Nestorians err in relation to marriage, because they take the first Priest that they meet with to marry them? We must know that in the Eastern Church the Priest is not barely a witness of the marriage, but that he is the only and true minister of it, as of the other sacraments and ceremonies.

*A Catalogue of the Churches of the Syrian Christians of St. Thomas, of Malabar.—
From the Synodical Acts at Diamper.*

Angamala, three churches.—Alangatta, or Mangatta, a church, and two oratories.—Ambalacatta, a church, and an oratory.—Callurcatta, a church.—Corolongatta, a church and an oratory.—Pallipuram, a church.—Muttam, a church.—Odiamper, a church.—Tekenparur, a church.—Nharamel, a church.—Caringacera, a church.—Palicare, a church.—Cadanatte, a church.—Curupenpadi, a church.—Perumettam, a church.—Codamangalam, a church.—Maleatur, a church and an oratory.—Puttenpali, a church.—Canbur, a church.—Clovare, a church.—Cenotta, a church.—Verapoli, a church.—Parun, a church.—Nharica, a church.—Eranáculata,

or Angicaimal, a church.—Palurti, a church.
—Puttencera, a church.—Corretti, a church.
—Cailacudi, a church.—Beleanate, a church.
—Palur, a church.—Pashur, a church.—
Enamaca, a church.—Parapurāṅgari, a
church.—Cottapadi, a church.—Mattatil, a
church.—Calparamba, a church.—Mushcol-
lam, a church.—Aargoshe, a church.—Elūr,
two churches and an oratory.—Ciungatta, a
church.—Nediale, a church.—Maîlacomba,
a church.—Parrōtta, a congr.—Rāmaratta,
a church.—Elanguil, a church.—Badagore,
a church.—Cembi, a church.—Muttiera, a
church and oratory.—Adirampushe, a church.
—Codamalur, a church.—Codalur, a church.
—Manhapra, a church.—Cottamattil, a church.
—Coittotta, a church.—Edapuli or Rapolim,
two churches.—Badeate, a church.—Pullin-
gune, a church and an oratory.—Modelaco-
dam, a church.—Nagapushe, a church.—
Calnada, a church.—Paincollata, a church.
—Iratushe, a church.—Cangnarpalli, a church.
—Cianganaceri, a church and an oratory.—
Pudupulla, a church.—Punattua, a church.
Cerphungel, a church.—Palāya, a church
and Syro-chald. seminary.—Punhada, a
church.—Vaypur, a church.—Veciur, a
church.—Aanacallunghel, a church.—Aala-
pushe, a church.—Totampali, a church.—

Poracada, a church.—Calicut, a church, Lat. Mahè.

Churches of the Jacobite Christians.

Cadamattam, a church.—Tekenparur, mixed cong.—Caringacera, mix. cong.—Nharamel, mix. cong.—Molanturuti, a church.—Mamalaceri, a church.—Pallicare, a church.——Collencera, a church.—Curupenpadi, a church.—Parur, a church.—Angamala, a church.——Agamparambil, a church.—Callupare, a church.—Manargàda, a church.—Cenganùr, a church.—NERANATTA, episcopal church where Mar Thome resides.—Calucera, a church.—Coshanceri, a church.—Cayamcollam, a church.—Puttencava, a church.—Bemanil, a church.—Cartyapalli, a church.—Tekencollamgere, a church.—Tumbonùr, a church.—Omelur, a church.—Tevelacare, a church.—Catare, a church.—Cadambara, a church.—Mavalicare, a cong.——Condur, a church.—Tiruvancòda, Travancore, a church.—Caddenata, a church.—Codamangalam, a church.—Collam, a church.—Parotta, mix. cong.

Churches of Latinized Christians.

Cranganor, a church and an oratory.—Pallipport, a church.—Verpoly, a church.—Cet-

tiate, a church.—Vaupin, Lat. cong.—Angicaimal, a church, Lat. and Chald.—Bendurti, a church.—Matincera, a church.—Castella, a church.—S. Lewis, a church.—Saude, a church.—Artunk, a church.—Tanghi.—Tumboli.—Cattúr.—Alapushe, an oratory.—Manacodam.—Porcada, Lat. and Chal.

The above are all subject to the Apostolic Vicar, appointed by the Romish See.

Latin Churches subject to the Romish Bishop of Cochin.

Cáyamcollam, a church.—Coitotta, a church.—Aybica, a church.—Collam, a church.—Cattere, a church.—Canharacotta, a church.—Mangada, a church.—Church of three kings.—Tuyam, a church.—Ereboram, a church.—Maynada, a church.—Mampuli, a church.—Anjenga, a church.—Cerni, a church.—Mungotto, a church.—Navacollam, a church.—Areturuti, a church.—Tayampalli, a church.—Puducurici, a church.—Puttentopo, a church.—S. Andrew, a church.—Vely, a church.—Valliatorra, a church.—Pullurvaley, a church.—Adityentorra, a church.—Patnam, a church.—S. Barbara, a church.—Eneas, a church.—Muralhas, a church.—Curampana, a church.—Coleci, a church.—Neyáttingare, a church.

Travencore, Latin. — Patamanaburam, a church.—Œdeagari, a church.—Cariapatnam, a church.—Marcudi, a church.—Cottate, a church.—Alandel, a church.—Comorin, a church.—Vadakencollam, a church.—Paleamcotta, a church.—Tutacuri, a church.—Manapar, a church.—Tirunavelly, a church.

The above are all situated in Travancore, consisting of Latinized Christians.

INQUISITION AT GOA.

The history of the Inquisition is a history of horror, at which every humane mind recoils, and which true Christian charity must hold with the utmost detestation and abhorrence. This engine of oppression and torture has been in force and exercise for three whole centuries past, and has obtained in all countries where the Romish religion has made any regular establishment. “The Inquisition, says *Limborch*, is the master-piece of policy and cruelty, and such an invention for the suppression of truth and religion, liberty and knowledge,*

* History of the Inquisition by Philip a Limborch, translated by Sam. Chandler, 2 vol. Lond. 1731. Vol. I. pag. 135. “Open thy mouth for the dumb, in the cause of all such as are appointed for destruction,” Prov. xxxi. 8. Solitary confinement is one branch of the system of mental and refined torture, where to the immured inhabitant, the only companions

innocence and virtue, as could proceed from no other wisdom but that which is earthly, sensual, and devilish. The Lisbon Inquisition was erected by Cardinal Henry, second Inquisitor general, A. D. 1539. The Inquisition was set up at Goa, in the Indies, at the instance of Francis Xaverius, who signified by letters to Pope John III. Nov. 10, 1545, "That the Jewish wickedness spread every day more and more in the parts of the East Indies, subject to the kingdom of Portugal, and therefore he earnestly besought the said king, that to cure so great an evil, he would take care to send the office of the Inquisition into those countries." Upon this, Cardinal Henry, then Inquisitor general in the kingdom of Portugal, erected the Tribunal of the Holy Inquisition in the city of Goa, the metropolis of that province, and sent into those parts Inquisitors, Officials, and other necessary Ministers, who should take diligent care of the affairs of the Faith. The first Inquisitor was Alexius Diaz Falcano, sent by

admissible are hope and despair, whose unremitting attendance are the gloomy shades which add to the horrors of the cell ! Public crime deserves public punishment, and it is very much to be doubted where the civil authorities adopt this species of private punishment for reformation of manners whether it does, or ever can produce, the desired effect.

Cardinal Henry, March 15, A. D. 1560, who arrived at Goa the end of that year, and began to execute the office of Inquisitor." The language of F. Xavier, used on this occasion, is truly suspicious, and that under the mask of correcting "the Jewish wickedness," is rather to be construed an avowed design against the liberties, the independence, and the firmness of the native Christians of Malabar, who refused to acknowledge the Pope's supremacy, and with a true Protestant zeal bravely resisted the Catholic tyranny.*

Of the number of Christian Churches: collected from several Reports.

Mon. Cerri, secretary to the congregation *De Propaganda Fide*, who wrote an account of the state of the Roman Catholic Religion for the use of Pope Innocent XI. describing the state of the Christians of Malabar, says, "Christianity was established in this country by the glorious Apostle St. Thomas. The Christians

* Those who are desirous of information on this subject may consult Dellon's Account of the Inquisition at Goa, and a most interesting account of this Inquisition in the Rev. Dr. C. Buchanan's Letters from Goa, *Art. Romish Christians in India.* Christian Researches, Lond, 1812. pag. 159.

who live in the states of twenty-one petty kings, have fourteen hundred villages, great and small, and a hundred and twenty-seven churches, with their priests; and the number of these Christians amounts to two hundred thousand."

"The whole coast of Malabar abounds with Christians. Their principal seat is Malayala, whose provinces reach from Cape *Illi* to *Tovola*, extending one hundred and twenty Indian miles in length, and from the chain of mountains called the Gauts to the sea, between twenty-five and thirty in breadth: the whole population is estimated at two millions of inhabitants, according to my author, whereof two hundred thousand bear the Christian name.

"In the year 1771, the Christians of St. Thomas, according to M. Florentinus à Jesu, the bishop and apostolic vicar on the coast of Malabar, amounted to ninety-four thousand, six hundred. In the year 1787, when a poll-tax was about to be imposed on them by the king of Travancore, they estimated their number themselves at one hundred thousand persons. Ten thousand of them had then lost their lives during the war against Tippoo Sultan, but still there will remain ninety thousand Christians following the Syrio-Chaldaic ritual. They have in their possession sixty-four churches, some of which, however, were destroyed by

Tippoo. The Jacobites have thirty-two churches, to which belong fifty thousand. These, therefore, form all together one hundred and forty thousand Christians, who adhere to the Syrio - Chaldaic rites. There are, likewise, seventy-five churches of the *Mucoas* and *Paravas** on the coast of Travancore; and twenty churches belonging to the Latin ritual, which lie in the district between *Porrocada* and Cape *Illi*. All these churches can muster more than one hundred thousand Christians. This account is taken from Fra. Paolino, who was there on a mission between the years 1776 and 1789."

"The Christians found on the Coromandel coast are not so numerous: there were reckoned to be in *Madura*, in the time of the above author's residence in India, eighteen thousand Christians; in *Carnada*, twenty thousand; and in *Tranjore*, ten thousand, exclusive of the Protestant missions."

* These are the fishermen employed in the pearl fisheries, who are very numerous, inhabiting the coast, and amount to thirty thousand, according to Dr. Buchanan's *Christian Researches*, pag. 152. Ed. 1812. For an authentic and entertaining account of these pearl divers, who go out in fleets, and precipitate themselves to the bottom of the sea, after this precious commodity, see *Le Compté's Memoirs and Observations of China*. 8vo. Lond. 1698. pag. 508.

*Extracts from the Rev. Dr. Kerr's Report.**Dated Madras, 1806.**

“The Metropolitan of the St. Thomê Christians, says Dr. Kerr, has several archdeacons and deacons under him. They have *fifty-five churches*, and the number of their people, as given in to the resident at Travancore, is twenty-three thousand. The residence of their Metropolitan is at Cadenatte, twelve or fourteen miles inland from Cochin. In some of their Churches Divine service is performed in the Syrian and Latin ritual alternately by the priests of the Christians of St. Thomê, who have adhered to their ancient rites, and those who have been united to the Church of Rome. When the latter have celebrated mass, they carry away the images from the Church, before the others enter.—Their numbers, it is conjectured, are under-rated in the statement given in to the resident, as it is generally supposed, that they may be estimated at seventy or eighty thousand.”

“The Syrian Roman Catholics were constrained to join the Latin church after a long struggle for the power of maintaining their purity and independence; and still appear a

* This Report is so closely connected with the preceding, that I could not possibly defer it.

people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syro-Chaldaic language, by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore, and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original Church. Their clergy are spread through the ancient churches, and by retaining their language, and acting under the direction of the church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion.—There are said to be *eighty-six parishes* of Roman-Catholic Syrians, subject to the dioceses of Cranganore and Verapoli. Their priests, to the number of *four hundred*, are styled *Catanars*, which is a Syrian appellation, their congregations are reported at ninety thousand, old and young included, agreeably to the last returns transmitted to Rome.—There is an inferior order of Priests, who are called *Chiamas*, in number about one hundred and twenty.—Attached to each church is a Convent, where the *Catanars* reside in commu-

nity, there being three, four, or five to each church, and the service is performed weekly in rotation."

"*College of Verapoli.*—There is a seminary at the college of Verapoli for the education of the Syro-Roman Catholics, and also one for the Latin Church. The Syro-Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the Peninsula.—The priests attached to the college of Verapoli are all Carmelites, united to the apostolic mission at Bombay, but not subject to it. The jurisdiction of each is not marked by distinct bounds; the parishes and churches being so intermingled, that it is difficult to form a right notion of their extent.—The Bishop of Cochin, however, may be said to have controul over all the Romish churches, situated on the sea coast, immediately with few exceptions, from Cochin to Ramnad, and thence round the whole island of Ceylon: the churches are numerous, but as they are in general poor, and are obliged to be supplied with priests from Goa, it would appear that one Vicar holds, upon an average, five or six churches. The number of christians composing these churches,

must be great, as all and every of the fishermen are Roman Catholics.—The bishop of Cochin usually resides at Cochin.—There are few European clergy, not above seven or eight under the three jurisdictions, and none of them men of education; and it cannot be expected, that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *rituals* and *missals*.—The Latin communicants, in the diocese of Verapoli, are estimated at thirty-five thousand.—The catechuman suffers no persecution on account of his religion, when once converted: but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion. The converts are from various casts, viz. Chegas or Teers, Muckwas, and Pullars; and there can be no doubt, but that many higher casts would be baptized, if they did not dread the displeasure of their governments.”

“The Latin Roman Catholics within the provinces of Travancore and Cochin have one Archbishop and two bishops: the Archbishop of Cranganore, and the bishops of Cochin and Verapoli:—the two former have sees, the latter is titular. The Archbishop of Cranganore, and the bishops of Cochin are nominated by the queen of Portugal, after the following manner:

—three names are sent when either of these sees become vacant by the sovereign of Portugal to the Pope; and the Roman pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly. They are subject in all spiritual concerns to the primate of Goa, who has also the power of sending from Goa a *locum tenens*, who is styled *Padre Governador*, both sees are at this moment filled with such.* The titular bishop who resides at Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his holiness, or the Propaganda at Rome.”

Account of the Thomist Christians, from the Reports of the Danish Missionaries.

“On the western coast † are found the so called Thomist Christians, ‡ but of whom those things which the papists have reported, and especially they of St. Thomas’s mount, relate of the cross, the fountain, the scourge, and other reliques, and also of the miracles of this Apostle are intitled to no credit. There are some,

* Dated Madras, A. D. 1806. † Coast of Malabar.

‡ Niecampii *Historia Missionis Evangelicæ in India Orientali*, in *Linguam Latinam translata à Joh. Hen. Grischovio*. 4to. Halæ, 1747. Pars. I. chap v. § II.

indeed, who doubt whether that Apostle ever came into these regions ; esteeming rather, that those things which happened there many ages ago, in the time of a certain Syrian preacher, named Thomas, have been by error ascribed to the holy Apostle. In the mean while the common opinion is, that this disciple of the Lord, having come first from Calicut by sea, preached the Gospel as far as the coast of Coromandel, but especially to those of Mailapûr, and was there slain. In this latter place, however, the Thomist Christians are not allowed, but the papists have two chapels in the greater and lesser mount of St. Thomas : and the Mailpurs have a bishop to whose diocese pertains the Coromandel coast and Bengal. They yet shew there the sepulchre of St. Thomas, although the Armenians contend that his body was removed into their own country by their ancestors. This, however, is certain, that in or about the year of Christ, 189, Pantaneus* and

* Pantaneus was a Greek, and Christian Philosopher, celebrated for his great learning, and Præfect of a school at Alexandria : being a man of eminent piety, Demetrius, bishop of that city, sent him into the Indies, to preach the Gospel, where he is said to have found the Gospel of St. Matthew in Hebrew, left there by St. Bartholomew. See Cave's *Chartophylax Ecclesiasticus*. Foxe's *Acts and Monuments*, Tom. I. Pag. 70.

certain others, citizens of Alexandria, were called into India; and in subsequent years some Armenian merchants, and some bishops sent thither from Antioch, propagated the Christian Religion in these countries, until the Portuguese, after their coming to the western coast, endeavoured by subtilty and force, to subjugate the Thomist Christians to the papal yoke, after having clandestinely taken away the bishops [which had come there from Antioch. Afterwards Cochin being occupied by the Dutch, about the beginning of the year 1663, a full liberty of conscience was restored to the Thomist Christians; nevertheless, there yet remained many among them who acknowledged the Pope for their supreme head, the inspection of whom pertained to the Portuguese Archbishop of Cranganore. These celebrate mass according to the Roman missal, but in the Syriac tongue, and celebrate Easter in both kinds. Their clergy do but very little favour the Jesuits and Carmelites, not accepting any thing from them besides orders: strictly adhering to their own proper ceremonies, yet with them they worship saints, and live in celibacy. The rest who have shaken off the Romish yoke reject transubstantiation, and receive the supper under both kinds, using in the deficiency of wine the juice of raisins. The

worship of images among them is no where tolerated, and they read the Bible in the Syriac language: their clergy are likewise said to live in celibacy."

"Some Nestorians acknowledge the Patriarch of Mosul or Ninive, but the Eutychians or Jacobites acknowledge the Patriarch of Antioch for their head. Concerning which matter, since the year 1710, there arose a schism amongst them, when one part of them adhered to Mar Gabriel the archbishop, who came thither from Jerusalem, but who died in the year 1730, when Mar Thomas, a native black bishop, succeeded, and he being dead, they nominated his sister's son, calling him by the same name, and him they refused to acknowledge. The difference between both parties, besides other causes, consisted in this, that whereas the latter used leavened bread, but the others unleavened bread; in the celebration of the Eucharist. Things happening thus, their union with the Protestant church may so much the less be hoped for, because, not only do they most strenuously adhere to the opinions and ceremonies of their country, but also because of the difference of the language, they being unable to read the books printed at Tranquebar: to which may be added, that the way to those on the eastern coast is exceeding long, molested and perilous."

The condition of the Christians of St. Thomas was so low at the commencement of the last century, that they reported their case to their Patriarch of Antioch, as may be seen in a letter at that time from the Syrian bishop of Cadennatte, to the Patriarch of Antioch, for the supply of two bishops, and two learned Priests, for the Indian churches. This letter came to notice in the following manner: The Indian bishop having experienced some difficulties in his province, was desirous of transmitting an account to his Patriarch: at that time the Dutch Governor of Cochin being about to embark for Europe, that Bishop waited upon him with a request to transmit his letter to Antioch, and delivering to the Governor his Syriac letter, gave him also a copy for his private satisfaction. When the Governor arrived at Amsterdam, he immediately dispatched the letter he had received in charge for Antioch, and his own copy he submitted for the inspection of the learned in the Universities, where it lay a twelvemonth under the care of a professor, who made nothing more of it than reported it was not Syriac, or at least unintelligible, and badly written: when at last, it was put into the hands of C. Shaaf, who had so far a knowledge of Syriac, that he immediately pronounced it to be written in the Syriac

language, and translated it into Latin, which gave a general satisfaction amongst the Christians of Holland and elsewhere. The Latin translation by Shaaf being much too stiff and obscure, I have attempted a more fluent one from the Syriac copy published at Amsterdam, and here subjoin it:—

*“ Thoma, the Infirm; Bishop of the antient and
“ orthodox Syrian Christians of Hindoo.*

*“ To the Primate of the Royal Syrian Priesthood,
“ raised to the throne of Principality: holding the
“ power of binding and loosing above and below;
“ the most benign, compassionate, and indulgent,
“ our Father, and lord, Mar Ignatius, Patriarch,
“ triumphing with the triumphs of Apostles, and
“ exalted with the exaltations of the Faithful;
“ President of the illustrious throne of Antioch,
“ the fourth Patriarchate, by the decree of the
“ three hundred and eighteen Fathers assembled
“ in the city of Nice, whose fame and renown is in
“ all parts of the world: steward of the house of
“ God in truth, and head of the Catholic Church.—
“ Maintainer of all Church order, and good shep-
“ herd of the sheep; diligently feeding the flock of
“ the Eastern pasture, and bringing into the fold-
“ door all the sheep of his care.*

*“ Blessed art thou our Father; chosen of God with
“ abundant blessedness, which thou hast received
“ from Peter the chief of Apostles; wherefore thou
“ art a most pure vessel to receive the grace of the
“ most high God.*

- “ My Lord, I implore thy benediction with thy right
“ hand, full of cordial love : professing obedience
“ and submission to your high authority ; where-
“ fore God bless thee on thy throne, &c. Amen !
- “ I ask of thee, my lord, the peace of our Lord Jesus
“ Christ which he imparted to his most pure Disci-
“ ples in the Upper room at Sion : may the same be
“ with thee !
- “ I am utterly unworthy to write this letter becom-
“ ing your eminency ; but I wrote solely on account
“ of the great distress of the Syrian Believers, well
“ worthy of praise, now dwelling in Hindoo ; and
“ that you would be pleased to send unto us a Pa-
“ triarch and a Metropolitan, and two Elders, such
“ as are learned, and qualified in the reading of the
“ Holy Scriptures. For these Hindoos are like
“ sheep, having no shepherd ; they have scarce
“ the understanding to discern between good and
“ evil, but dwelling among heathens, infidels, and
“ idolaters, are sunk in the deep gulf of sin, neither
“ have they any certain dwelling. O my lord, put
“ forth thy right hand, and bring us up from this
“ gulf of sin !
- “ There came sometime ago into our country Mar
“ Gregory, a Patriarch of Jerusalem ; and after him
“ came the renowned Basil, a catholicon of the
“ East, and with him Mar Junius, a metropolitan.
“ After their death we were as sheep without a
“ shepherd. Then came a certain one who said,
“ that he was Metropolitan of Nineve, and that Mar
“ Elias, the catholicon, had sent him. His name
“ was Gabriel, and his faith in Christ was this,

- “ ‘there are *two natures and two persons.*’ Scandal!
“ He spake much against Mary the mother of God,
“ wherefore we believed him not. But a certain
“ excommunicated elder, named Matthew, went
“ over to him, and believed him, whereupon arose
“ much confusion among us.
“ After this, I went to the Viceroy of the Fort of
“ Cochin, and related to him these circumstances.
“ Then said he to me, send a letter by me to your
“ spiritual Fathers, and I will deliver it to Mar
“ Ignatius of Antioch. Wherefore I look unto you
“ for the said bishops, and for the cause of God,
“ send us the missionaries with all speed. So be it.
“ Amen.
“ This letter is written from the church of Cadenatte,
“ called Our Lady V. M. G.
“ In the cup of our Lord: in the year one thousand,
“ seven hundred and nine.
“ Fold-door, Cadenatte, Hindoo.”

The public curiosity being so highly gratified on the contents of this letter being known, that it intitled the interpreter to a professorship, and soon afterwards an edition of the New Testament in Syriac was determined on, with a Latin version, under the joint superintendence of Leusden and Shaaf, with a view to send it to the Indian Christians; and the work having been printed at Amsterdam, 1717, a Syriac letter composed by Shaaf was sent to the Syrian bishop in India. The reception of

this edition we know little of; no copies having been found there by the author of the *Christian Researches in India*; whereas that author found one of the copies of Widmanstad's original edition, and it is to be found in the Cambridge collection.

St. Thomas's Mount.

Not far from the city of Meliapore, on the Coromandel coast, called the city of St. Thomas, stands the famous mount called the Mount of St. Thomas, celebrated for the martyrdom of that Apostle; it consists of several rocks, and has a steep ascent to the top, where is a small church formed according to the modern plan, but like many other ancient temples in India, is hewn out in a solid rock. The surface of the mountain is covered with cocoa-nut trees, and in the lower part inhabited, having a number of well built houses and cottages. All the Indians, Christians as well as Pagans, (says my author) unanimously assured me, that this was really the mountain on which the Apostle Thomas had been martyred. The christians who reside on the coast of Malabar, and even the christians of St. Thomas, though Nestorians make many pilgrimages to the tomb of this Apostle, and through religious zeal, carry home with them bits of earth which they pick up

near it, and which they afterwards use for preparing their holy water. This has been done since the earliest period, not by a few, but by many thousands; so that the question whether St. Thomas actually lost his life on this mountain cannot any longer remain a matter of doubt. The event took place under the government of the Indian king *Salivahan* or *Salbahan*, who according to the Indian tradition, died in the sixty-eighth year of the Christian æra. On mount *Grand*, also there is a church much frequented by pilgrims, and where the catholics from Bengal, Pegu, Siam, Ceylon, Malabar, and every part of Hindostan, as well as the Nestorian and Armenian Jacobites, perform their devotions. Even Pagans and Mahometans resort thither, and carry with them as offerings, butter, milk, cheese, candles, oil, goats, and cows. In a word, every person in India is convinced that this was actually the place where St. Thomas suffered martyrdom."

"It is very singular," says Professor Forster, (who furnished the German edition of Fra. Paolino's *Voyage to the East Indies with Notes*) "to find people in the eighteenth century, bringing forward evidence to prove that the Apostle Thomas was stoned to death, and interred seventeen hundred years ago, at Malipur, or St. Thomas. The Mar Thomas of

whom there are so many traditionary accounts in India, was probably Thomas Cana, an Armenian, who must have gone to India before the sixth century, and have there diffused the doctrines of Christianity among his own followers. In the year 822, two Nestorian priests from Syria, called Mar Sapor and Mar Parges, went from Babylon to India, and landed at Coulan. The Indian princes granted extensive privileges to the Christians of Mar Thomas, and to the two priests from Babylon, by which they were raised above the Nairs, or Malabar nobility. These privileges were engraven on plates of copper, and it is believed were not long ago extant somewhere in India." *Vide. Note, Chap. V. pag. 90. of the English edition, translated from the German, by William Johnston. Lond. 1800.*

In reply to the author of the above note, we may observe, that it is still more singular to find a writer, in this age of research, setting up probability and mere conjecture, against the constant and uniform tradition of the Christians of all India. That Thomas Cana, who lived in the fifth century, is not to be confounded with Thomas the Apostle, of the number of the twelve: there is no ground for the conjecture in all the Syrian histories: the traditions about St. Thomas among the Indians, and in the

Chaldean writings, correspond only with an Apostle and one of the twelve; and the name of *Thomas*, with the appellation of *Saint* annexed, denotes one of an apostolic order, superior to the rank of *Mar*, ascribed to doctors or eminent teachers of Christianity; such for instance, as were *Mar Thomas* the disciple of *Manes*, and *Mar Thomas Cana*, *Mar Sapor*, *Mar Parges*, and many others.

Thomas, the disciple of *Manes*, lived in the second century. *Thomas Cana* in the fifth. *Sapor* and *Parges* about the close of the eighth century, and were no other than heads of missions in their times, or superiors sent for the assistance of the Indian churches.

Again, *Thomas Cana* is called by some writers an *Armenian*, and an *Armenian merchant*: both of these are allowed to be incorrect by the more able writers on the Syrian ecclesiastical affairs. *Mar Thomas Cana* was an *Aramite*, i. e. a Syrian by nation; and was not an Armenian, but a Nestorian Christian; neither was he a merchant by profession, but a priest and a bishop. “As for *Thomas*, the disciple of *Manes*, (says *Paolino*, a learned missionary resident there thirteen years, and who diligently enquired into these things) he is entirely unknown to the Christians of India.”

To inquire into the the origin and introduc-

tion of Christianity in India, was amongst the first objects in Dr. Kerr's mission from the government of Madras, and his Report opens with this reply: "That there can be no doubt whatever, that the St. Thomê christians settled on the Malabar coast at a very early period of the Christian church: from whence they, at one time, spread in various directions as far even as Meliapor, and St. Thomas's Mount:—but to derive authentic information as to the time of their arrival, is at present no easy task. From the confusion arising from the Hindoo chronology, from the desire which these christians have to derive their origin from the earliest possible times, which may perhaps have introduced false traditions amongst them, and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome:* from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thomê christians themselves, or to their persecutors the Roman Catholics, we are not likely to arrive at any certain con-

* The author of this Report had certainly not looked into the Liturgies of the Indian churches, nor known that the Portuguese Inquisitors took care of their ancient histories, and caused translations to be made of them by men learned in the Syriac language. It was their church-books against which their fury was directed.

clusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from undoubted authority, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find in Ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that venerable Synod."

Peculiar Customs of the Indian Christians.

The christians of St. Thomas, says Fra. Paolino, still celebrate their *Agapæ*, or love-feasts, as was usual in former times. They give them the name of *Nercia*, *public vows*. On such occasions they collect and store up a great quantity of sugar-canes, rice, bananas, honey, and rice-flour, of which they bake a certain kind of small cakes, called *Appam*. These *Appam*, or rice-cakes, are prepared publicly in an apartment adjoining to the church. On the day of the solemnity all the people assemble in the church-yard, and the priest, placing himself in the door, distributes to them his blessing. They then arrange themselves in rows, and each spreads before him a banana leaf, to supply the place of a trencher. When this is done, the priest commands silence; and the

overseers of the church, walking through between the rows, give to each his portion of *Appam*, and a few slices of banana.

No christian departs without having a share. What is left is given to the Pagans, that they also may partake in this love-feast, and be excited to embrace the doctrines of the Christian religion. It is certainly, says my author, an affecting scene, and capable of elevating the heart, to behold six or seven thousand persons of both sexes, and all ages, assembled, and receiving together, with the utmost reverence and devotion, their *Appam*, the pledge of mutual union and love.

Another custom which has tended to cement these ancient christians together for so many ages in those regions surrounded with Paganism is, that of the *Ciata*, or annual commemoration of their deceased relations, observed with great solemnity in their houses once a year, when no strangers are allowed to be present: this denotes a great virtue.

CHRISTIANS OF MALAYALA.

Malayala proper, denotes the southern part of the kingdom of Mysore, in the interior of the Peninsula of Hindostan, and is a country environed by mountains, especially by a range of vast mountains called the Gades, or Ghauts

on the west, which separates it from Malabar : the inhabitants are called Maleâms, among which live the christians of St. Thomas. They are said to differ from the Malabarians chiefly in their complexion, besides some difference also in their language. They are represented as brave, honest, good natured, and charitable; courageous, and ingenious : theft is a habit unknown among them, for they live with their doors open, except some fences against elephants, tigers, &c: their lands are very fertile, but little cultivated. They are governed with a few simple laws of their own, under the jurisdiction of judges appointed to the several districts, to whom they pay strict obedience. They allow a man no more than one wife at a time : they dress in a plain manner like the Malabars, except on their festivals, when they wear a long gown, with turban and jewels, and make use of divers methods for exciting and expressing their mirth.*

The moral character of this interesting people is attested by the joint reports of the Rev. Dr. Kerr, and the Rev. Dr. Buchanan. “ The character of these people, says Dr. Kerr, is mark-

* Martin's Philosophical Geography, 8vo. Lond. 1769. pag. 461.

ed by a striking superiority over the heathens in every moral excellence: and they are remarkable for their veracity, and plain dealing. They are extremely attentive to their religious duties, and abide by the decision of their priests and metropolitan in all cases; whether in spiritual, or in temporal affairs." As an example of this attachment and firmness of principle, may be instanced the following trait in their history, and of their brethren on the coast: "When the Portuguese first arrived in this country, in the beginning of the sixteenth century, they found a christian church using the Syro-Chaldaic language, established in the neighbourhood of Cranganore; and, though it was published to the world many centuries before that period, that such a church existed, yet we find their ignorance expressed in the wonder which it excited. These christians met the Portuguese as natural friends and allies, and rejoiced at their coming:—but the Portuguese were much disappointed at finding the St. Thomê christians firmly fixed in the tenets of a Primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis de Menex-

es, the archbishop of Goa appeared amongst them; and by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiamper, forced the Syrian metropolitan, his priests, and people into the Roman pale. The Archbishop, however, had not long quitted the scene of this triumph of bigotry, before the people sighed for their old religion, and cherished it in private: but on the 22nd of May, 1653, they held a Congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the kings of Portugal, been able to draw them away again from their old Faith.”*

There is a very beautiful and picturesque description of the christian settlements in Malayala given by Dr. Buchanan in his Report, and published in his Researches; one would imagine him impressed at the time with the scene of the ancient Israelites in the plains of the wilderness. “How goodly are thy tents O Jacob, and thy tabernacles O Israel! as the vallies are they spread forth, as gardens by the rivers side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside

* Dr. Kerr's Report.

the waters!"* Dr. Buchanan having taken his route from Quilon near Cochin, in a north easterly direction, reached the Ghauts for the interior, when the prospect opened to him which he so admirably describes. "The face of the country in general, in the vicinity of the mountains, exhibited a varied scene of hill and dale, and winding streams; the streams falling from the mountains, and preserving the vallies in perpetual verdure. The woods producing pepper, cardamons, and cassia, or wild cinnamon, frankincense, and other gums; and what added to the grandeur of the scenery, the adjacent mountains of Travancore covered with teak forests, producing the largest timber in the world."† He proceeds to describe the pleasing emotions excited on the first appearance of the christian churches, their antique structures, with other particulars of ecclesiastical curiosity and importance.

"The Syrian christians in Malayala, says Dr. Buchanan, still use the Syriac language in their churches; but the Malayalim, or proper Malabar, a dialect distinct from the Tamul, is the vernacular tongue." The Malabar language in which the Danish missionaries translated the

* Num. ch. xxiv.

† Christian Researches, pag. 112.

Bible is called the *Tamul* by way of distinction; because, as those missionaries report, the common Malabar differs as much from the Malayalam or Malabar proper, as the difference between the Portuguese and Spanish.* Dr. Buchanan mentions that “they had made some attempts to translate the Syriac scriptures into Malayalim; but had not the suitable means of effecting it: on suggesting the necessity and importance of their being furnished with a translation in their vernacular language for the supply of their churches and people—“their elders replied, that so great was the desire of the people in general to have the Bible in the vulgar tongue, that it might be expected that every man who could write would make a copy for his family.”

Dr. Buchanan states the number of churches in Malayala at *fifty-five* of the orthodox and ancient confession acknowledging the Patriarch of Antioch, and subject to their metropolitan, at that time, Mar Dionysius, of Travancore. Their Liturgy is derived from the early church of Antioch, called the *Liturgy of James the Apostle*, whence they are usually denominated *Jacobites*; besides which also they have Liturgies of other Apostles used in their service. Dr. Buchanan reports, that the Romish priests

* Niecampii Hist. Missionis Evang. p. 38.

do not travel among them, there being no church of their communion in that quarter.

It was in these sequestered regions that copies of the Syriac scriptures found a safe asylum from the search and destruction of the Romish inquisitors, and were found with all the marks of ancient purity, mutilated only by the hand of time: particularly a large folio Bible in MS. written on vellum, containing all the Books of the Old and New Testament, which the author of the Report has accurately described in his *Christian Researches*, in its several particulars.* Having myself often examined the text in this venerable monument of sacred antiquity, and compared very many passages both of the Old and New Testament, I cannot but reflect with the highest satisfaction on the important testimony this copy bears to others in our own and Foreign Libraries brought from various parts of Asia, and also the printed text.

The order in which the sacred books stand in this copy, being somewhat different from that observed in general, and not noticed elsewhere, I shall here insert it from my note-book, viz.—

* *Christian Researches*, pag. 141.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy:—Book of Job, Joshua, Judges, Samuel I & II:—Book of Psalms, Kings, I & II. Chronicles, I & II:—Proverbs of Solomon, Ecclesiastes, Song of Solomon, Ecclesiasticus, or Wisdom of Jesus son of Sirach:—Isaiah, Jeremiah, Lamentations and Epistles of Baruch, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Michah, Nahum, Habaccuc, Zephaniah, Haggai, Zechariah, Malachi:—Daniel, Bel and Dragon, Ruth, Susannah, Esther, Judith, Ezra, Nehemiah, Book of Wisdom, Maccabees, I. II. III. & IV. or Book of Josippon, Esdras and Tobit.

BOOKS OF THE NEW TESTAMENT:—

The four Gospels:—The fourteen Epistles of St. Paul, viz. Romans, Corinthians I. & II. Galatians, Ephesians, Philippians, Colossians, Thessalonians I. & II. Timothy I. & II. Titus, Philemon, Epistle to the Hebrews:—Acts of the Apostles, and Catholic Epistles, viz. James, Peter I. John I. Peter II. John II. & III. Jude: Then follow the eight Books of Clemens, of which a few fragments only are preserved, the rest of the MS. being mutilated and lost.

The Apocalypse, or Revelation of St. John, is not herein extant, but it is found in their other volumes.

There are several other Syriac MSS. of the books of the Old and New Testament brought from those parts, and deposited in the Library at Cambridge: a list of which I have inserted in my Preliminary Disserta-

tion,* and whatever may be the future use and importance of those manuscripts, one thing is certain, and that is, they establish the fact that the Syrian Christians of India have the pure unadulterated scriptures in the language of the ancient church of Antioch, derived from the very times of the Apostles.

Dr. Buchanan assigns a population of two hundred thousand Christians, speaking the Malayalim, and conceives that a translation of the Bible into that language would be of incalculable benefit for their furtherance and improvement in the Christian religion. The Reverend Mr. Martyn agrees with our author in this statement, with some explanation: "The third class of christians," says this eminent orientalist, "are those who speak the Malayalim or Malabar. These are, first, the Roman Catholics, in number one hundred and fifty thousand, composed partly of converts from heathenism, and partly of Proselytes from the Syrian church; and, secondly, the Syrians who retain their ancient form of worship. No estimate has been made of their population, but the number of their churches is ascertained to be

* Collation of an Indian Copy of the Hebrew Pentateuch, &c. 4to. Cambridge, 1812. pag. 19.

fifty-five. There are then, perhaps, not fewer than two hundred thousand Christians who use the Malabar language. A translation of the scriptures into it was undertaken four years ago by their bishop, assisted by some of his clergy, and it is presumed, that the work is going on. The four Gospels are in the press at Bombay, and nearly printed off. Syriac being formerly spoken by these mountaineers,* the Liturgy and Scriptures are in that language.”†

To those who have read the history of the Danish missions in the East Indies, it may not appear strange, but to others who have not, it may seem a little paradoxical, that those missionaries after labouring so many years in translating the Bible into the Malabar language, a version should still be wanting: but when it is understood, that the translation made by the Danish missionaries, is, properly speaking, the *Tamul*; the Malabar *proper*, is then known to mean the Malayalim, a different dialect.

* The derivation of the word *Malayala* imports a hill country, q. d. the land of mountains.

† Vide “Christian India,” or an Appeal on behalf of nine hundred thousand Christians in India, who want the Bible. A Sermon preached at Calcutta January 1, 1811, for promoting the objects of the British and Foreign Bible Society. By Henry Martyn, B. D. Calcutta.

After the researches that have been made among the christians of India, we shall expect that future tourists will furnish us with exact lists of their churches, the names of the places where situated, their relative distances, and other stationary marks, whence to form a more correct idea of their true number and extent, which, with some topographical remarks, may furnish the Christian public with copious and instructing information. A map of the countries, the situation of their churches, the boundaries of their parishes and dioceses, would make a pleasing addition. The Jesuit missionaries have not failed to collect and arrange all such particulars: and with proper instruments have taken the surveys of countries, and produced some of the most valuable geographical and ecclesiastical maps extant.

Remarks on the Doctrine and Discipline of the Syrian Christians.

It being impossible, under the present circumstances, to give a systematic view of the doctrine and discipline of these christians, from the scantiness of the materials; we must therefore be content with a few remarks only, until further information is obtained. It appears that the denomination of *Christians of St.*

Thomas comprehends all the native Christians of Hindostan, conforming with the Syrian or Syro-Chaldaic Ritual:—that the Nestorians and Jacobites following the Liturgy of St. James, are two communions of the same church, differing in some ceremonies, and articles of doctrine, but are understood to agree in essentials—that they have all the same scriptures without difference, and agree in the confession of the Holy Trinity:—that the Latinized Syrians have only obtained since the arrival of the Romish missionaries in those parts of the Indies, and comprehend such as conform to the church of Rome, and who by education are trained up in the Romish doctrine: of these some conform to the Latin ritual; but the greater part from their unalienable attachment to ancient custom are allowed by a dispensation of the Pope to celebrate mass in the Syriac language.

The Articles of Religion of the church of England being the common standard of faith and discipline amongst us, it would be important to furnish a comparative view in this respect; but too many documents are wanting to satisfy our enquiry on this head, therefore we shall notice only the first leading Articles:—

Article I. “*Of Faith in the Holy Trinity.*” In regard to this Article, certainly the Syrian Christians of India must pass for orthodox:

there being nothing that can be advanced against them on this most essential Article of Faith, which they hold by universal consent.

Article II. “*Of the Word, or Son of God, which was made very man.*” It is certain that these Christians do believe in the doctrine of the Incarnation of the Word, or Son of God; and the human and divine nature of our Lord and Saviour Jesus Christ, and in the union of the two natures in the person of Christ, according to the express forms in the Athanasian creed: and are so far understood orthodox in the opinion of several late writers, particularly the impartial M. Simon, who has largely discoursed on these points, and shewn that the confession of the Jacobites, or Christians of St. James, who call the Virgin Mary *the mother of God*, and that of the Nestorians, who name the Holy Virgin *the mother of Christ*, differ only in expression, but not in faith, as to doctrine hereby enjoined; and as to the words *nature* and *person*, he vindicates them on this head from being chargeable with any real departure from the orthodox confession, and shews that the simplicity of the orientals hold the same truth under more simple ideas, and expressed in more simple forms and terms than those in use with the subtilizing Greeks and Latins. The Rev. Dr. Kerr has furnished us with a

valuable communication relating to this part of the subject, which, as *an official document*, communicated from the Syrian Metropolitan to the Resident at Travancore,* is here subjoined, and as the same is published in his Report.

Version of their present Creed:—

- “ In the name of the Father, Son, and Holy Ghost,
 “ We, the Christians, believers in the religion of
 “ Jesus Christ, subject to the jurisdiction of Mar
 “ Ignatius, patriarch of Antioch, being loyal Jacobians, hold the following creed:—
 “ We believe in the Father, Son, and Holy Ghost,
 “ Three Persons in one God, neither confounding
 “ the persons, nor dividing the substance, One in
 “ Three, and Three in One.
 “ The Father Generator, the Son generated, and the
 “ Holy Ghost proceeding.
 “ None is before, nor after other in majesty, honour,
 “ might, and power; co-equal, unity in trinity, and
 “ trinity in unity.

* The resident for the British government was at this time Col. Macaulay. This officer, we are informed, resided for about eight or ten years in the vicinity of the Syrians, had constant official intercourse with them, saw them very frequently, and often visited and received visits from their metropolitan and chief priests. We also understand this officer to have declared, that the account which states the Syrian Christians in Malayala, who are not in the connection of Rome, to be Nestorians, and that they worship the Virgin Mary, is utterly groundless; for that the metropolitan Mar Dionysius,

- “ We do not believe with Arius and Eunonimus,
“ that there are three different and separate sub-
“ stances.
 - “ We do not believe, as Sabellius believes, by confu-
“ sion of substance.
 - “ We do not believe, as Macedonius said, that the
“ Holy Ghost is less than the Father and Son.
 - “ We do not believe, as Mawney and Marcianus said,
“ that the body of Christ was sent down from
“ Heaven.
 - “ We do not believe, as Julianus said, that Christ was
“ only man.
 - “ We do not hold, as Nestorius, the doctrine of two
natures, and two substances, in the Messiah.
 - “ We do not believe, as the Chalcedonians said, that
“ there are two natures in the Messiah.
 - “ But we believe, by the doctrine of the Trinity, that
“ the Son is co-equal with the Father, without be-
“ ginning or end; that, in the appointed time,
“ through the disposition of the Father and Holy
“ Ghost, without disjoining from the right side of
-

(whom he is said to describe as having been a man of great piety and respectability) had sent to him the creed of his Church, which disclaims the errors of Arius and Nestorius *by name*. Dr. Kerr has stated in his report, that “ the direct protection of the British Government had been extended to the Syrians.” This was done through this British resident, (Colonel Macaulay) who, if we are not misinformed, constantly exerted his influence with the Rajahs of Travancore and Cochin, to defend the old Syrian Christians, and also the Syrians of the Romish Church, against the oppression of the

“ the Father, he appeared on earth for the salva-
“ tion of mankind—that he was born of the Virgin
“ Mary, through the means of the Holy Ghost, and
“ was incarnate, God and man. So that, in the
“ union of the divine and human nature, there was
“ one nature and one substance.—So we believe.”

Dr. Kerr remarks of these Christians, that the tenets of the Nestorian heresy, believed to have been held by them is a charge not maintainable—that their present creed denies that heresy, and seems in several points to coincide with the creed of St. Athanasius, but without its damnatory clauses. “ That with respect to their religious tenets, writers may, and will disagree: upon such subjects, human reason avails nothing. The disputes on these points have agitated the world, and are no better than the perverse offspring of verbal differences.”

The Rev. Dr. Buchanan likewise reports favourable on these Christians and their creed,

Rajah's officers, and particularly of the Dewan of Travancore, the chief who afterwards fomented the war of 1808—9 against the English, which ended in the humiliation of the Travancore power. It was to Colonel Macaulay, also, that the Syrian Bishop entrusted the portions of the New Testament, as he translated them into Malayalam; and the printing of them afterwards at Bombay was conducted under the direction of the same officer.

and his remarks furnish a very excellent commentary on the above creed, which the reader may consult in page 123, &c. of his *Researches*.*

Articles VI and VII. “*Of the sufficiency of the Holy Scriptures for Salvation,*” and *of the Old Testament*. There cannot be any scruple or doubt on this head, since it is so well known that those Christians acknowledge the whole of the scriptures of the Old and New Testament, which they have as complete and entire as ourselves: and the books called Apocrypha, which latter they use with the like caution as ourselves, as *examples of life, and instruction of manners*; grounding matters of faith on the canonical books only. We shall quit this part with a general summary.

1. They deny the supremacy of the Pope as universal head of the church: admitting, that he is head only of the church of Rome, which is a particular church.

2. They deny Image worship: and although they reverence the cross, it is not with them an act of adoration; neither do they admit crucifixes.

3. They allow of the marriage of Priests:

* *Christian Researches*, Lond. Ed. 1812.

and marriage before or after receiving holy orders is with them no disqualification.

4. They do not admit of purgatory, nor of prayers for the dead.

5. They hold with two sacraments, Baptism and the Lord's supper.

6. They celebrate the Eucharist in both kinds, both clergy and people: the consecrated bread the priest layeth on the palm of the communicant's hand, and the wine he drinketh from the cup held by the priest with both hands.

7. They bury the dead with the feet toward the east, in token of the resurrection, and the second advent of Christ, whose coming shall be from the east.

Dr. Kerr's Reflections on the moral, political, and religious Improvement of the natives of India, subjoined to his Report, and addressed to Lord William Bentinck, governor at Madras.

“ Reflecting on the whole subject, several suggestions
“ present themselves to my mind; and I think I
“ shall not be considered as deviating from the line
“ of my profession, or the intention of your Lord-
“ ship, in calling for my Report, by offering some
“ opinions to government, which, in a moral and
“ political view, seem of the highest importance.

“ It appears, from the foregoing statement, that
“ pure Christianity is far, very far, from being a
“ religion for which the highest cast of Hindoos
“ have any disrespect; and that it is the abuse of
“ the Christian name, under the form of the Rom-
“ ish religion, to which they are averse. We have,
“ my Lord, been sadly defective in what we owed
“ to God and man since we have had a footing in
“ this country, as well by departing most shameful-
“ ly from our Christian profession ourselves, as in
“ withholding these sources of moral perfection
“ from the natives, which true Christianity alone
“ can establish;—and, at the same time, we have
“ allowed the Romanists to steal into our territo-
“ ries, to occupy the ground we have neglected to
“ cultivate, and to bring an odium on our pure and
“ honourable name as Christians. The evil would
“ be less, were it not well known that many of the
“ Romish priests, and their people, who have thus
“ been allowed to grow numerous under our autho-
“ rity, are supposed to be far from well affected to
“ the government under which they reside: indeed,
“ in many instances, the Romish clergy are the
“ natural subjects of nations at enmity with our-
“ selves, at the same time that they are eminently
“ qualified by their influence in their profession, to
“ do us the greatest mischief, by spreading dis-
“ affection throughout every part of this extended
“ country. The Roman Catholic religion, my
“ Lord, I believe I may say, without offence to
“ truth or charity, has almost always been made a
“ political engine in the hands of its governments;

“ and we must be blinded indeed by our own con-
“ fidence, if we do not calculate on its being so
“ used in this great and rich country, where it has
“ established a footing amongst an ignorant
“ people: especially, when it is so well under-
“ stood that our eastern possessions have been a
“ subject of the greatest jealousy to all the rival
“ nations of Europe. In my humble opinion, my
“ Lord, the error has been in not having long ago
“ established FREE SCHOOLS* throughout every
“ part of this country, by which the children of the
“ natives might have learned our language, and
“ got acquainted with our morality.—Such an esta-
“ blishment would, ere this, have made the people
“ at large fully acquainted with the divine spring,

* “ To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective, in the different country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely, but to learn English. This they consider as the key to fortune; and, on the coast, the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it, for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this, without making any alarming attack directly on the religion of the Hindoos.”

- “ from whence alone British virtue must be ac-
“ knowledged to flow. This would have made
“ them better acquainted with the principles by
“ which we are governed : they would have learn-
“ to respect our laws, to honour our feelings, and to
“ follow our maxims : whereas they appear to me,
“ generally speaking, at this moment, as ignorant
“ of their masters, as on their first landing on
“ these shores. I speak not of interfering with
“ their religious prejudices, or endeavouring to
“ convert the natives by an extraordinary effort on
“ the part of the British government. Conversion,
“ in my opinion, must be the consequence which
“ would naturally flow from our attention to their
“ moral instruction, and their more intimate ac-
“ quaintance with the English character.
- “ I do not mention this as an experiment, the result
“ of which might be considered as problematical :
“ the experiment has been already made, and the
“ consequences have proved commensurate with the
“ highest expectation which reasonable men could
“ entertain. The Danish Mission, united with the
“ Society for Propagating the Gospel, have sent
“ some good men into this country, with the laud-
“ able view of spreading true Christianity through-
“ out our eastern possessions; and the names of
“ Swartz, Gerricke, and others, will ever be re-
“ membered by numbers of our Asiatic subjects,
“ of every cast and description, with veneration
“ and affection: and there are happily still living
“ some amongst us of the same character.
- “ It is true, that the object they had more particular-
“ ly in view has, in some measure, failed : and few

“ good converts, it is generally imagined, have
“ been made: but let it be remembered also, that
“ they have laboured under every possible disad-
“ vantage; they have scarcely enjoyed a mere tole-
“ ration under our government, and received no
“ kind of assistance whatsoever; that they were
“ few in number, and perhaps I may say, without
“ injustice, that they erred (as the best might err,)
“ in the means which they adopted: but that they
“ have done much good by the purity of their
“ lives, and by their zeal in spreading instruction.
“ This will admit of no denial; and I doubt not
“ that I may say, without the danger of contradic-
“ tion, that few and poor as these men have been,
“ without authority or power to support them, a
“ greater and more extended portion of heartfelt
“ respect for the European character has been dif-
“ fused by their means throughout this country,
“ than by all the other Europeans put together.
“ We have, in my humble opinion, my Lord, kept
“ ourselves too far from the natives: we have
“ despised their ignorance, without attempting to
“ remove it,—and we have considered their timidi-
“ ty (the natural result of their being trampled
“ upon by one race of conquerors after another)
“ also as an object for our contempt; at the same
“ time, that we have viewed the cunning of their
“ character (which is ever the natural resource of
“ ignorance and weakness) as the completion of all
“ that is vile and deceitful.—Thus have we con-
“ tinued a system of neglect towards the interests
“ of our native subjects, in points the most essential
“ to their every happiness, throughout the whole

“ of our governments in this country. Fain, my
“ Lord, would I see a change in this particular;
“ and I seize the opportunity which the present
“ moment affords, to press the justice and the
“ policy of the measure on the attention of your
“ Lordship’s government.

“ R. H. KERR,

“ Senior Chaplain of Fort. St. George.

“ MADRAS, Nov. 3, 1806.”

The Society for Promoting Christian Knowledge have been the constant and liberal contributors to the Danish Missions, in the East Indies, the century past. It has been through the munificence of this society that those Missions flourished at several periods under the labours of Ziegenbalg, Schultz, the eminent Swartz, and their assistants, whose usefulness was thereby greatly enlarged and encouraged. But the most extraordinary, circumstances are, that during the experience of a whole century, that excellent society has not been able from this country to furnish and establish Missions of their own, but is still indebted to foreign churches for a few persons to proceed abroad in quality of Missionaries; whereas in every other quality and capacity men are to be found ready to embark at any time in the military, naval, and civil departments; men of talent,

and of the highest class of society. I shall not presume to make any further remark on this point.

The Missionary stations of the Danish, and if I may so be allowed Anglo-Danish Society, were 1. Tranquebar, in the country of Tranjore: commenced 1708. 2. Madras, or Fort St. George, for the conversion of the heathen: first opened by the Rev. Mr. Schultz, 1728. 3. Cudalore, near Fort St. David, 1737. 4. Calcutta, in Bengal, 1758: and 5. Madura, at Tirutchinapally, the capital of that kingdom, in the year 1766.

There is every reason to conclude that the Society for promoting Christian Knowledge have endeavoured under all the circumstances to produce the requisite supplies of missionaries: and amongst other plans for this end, one appears to have been projected of a new and most flattering aspect, and this I shall now relate, with the circumstances of it, as I find it so well, and ably drawn up by a gentleman, who had the best information in several important parts of this whole relation.*

The Society for promoting Christian Knowledge put a question to their Missionaries some-

* Christian Observer, vol. xi. Feb. 1812.

time ago, Whether it would be practicable to employ the Syrian Christians in their Indian Missions in conjunction with them, the German and Danish Missionaries. In reply to this query, the Missionaries drew up a memorandum, stating their reasons why they declined a union with those Syrian priests, as they held doctrines which militate against the Thirty-nine Articles of the Church of England, the Augustine Confession, and the Nicene Creed. This Memorandum the Board deemed proper to be submitted to public inspection. The memorandum is as follows: *—

“Already, in 1725 and following years, our predecessors, the missionaries at Tranquebar and Madras, by the advice of their friends in Europe, endeavoured to make acquaintance with the dignitaries and priests of the St. Thomas or Syrian Christians, and to unite them with the Protestant Church; or, at least, to bring them to agree in doctrine with the Protestants. They hoped that the hatred of the Syrians against the Papists would favour such a union. They employed for this purpose a very learned divine of the Reformed Church at Cochin, the Reverend Valerius Nicolai, and they spoke with several Syrian priests that came to the coast at different times.

* Account of the Society for Promoting Christian Knowledge, 1811.

- “ But they were at last obliged to give up all hopes
“ of such a union. The following abstract of the
“ result of these researches will shew how unfit
“ the Syrian clergy are to be Protestant mission-
“ aries.
- “ The Syrian Christians are split into two sects di-
“ rectly opposed to each other, yet equally reced-
“ ing from the orthodox doctrine of the Christian
“ church; Nestorians and Eutychians. They pray,
“ moreover, to the Virgin Mary and to the saints
“ (though not precisely to the same as the Church
“ of Rome,) and desire their mediation. They be-
“ lieve that good works are meritorious. They
“ hold the doctrine of works of supererogation.
“ Their public prayers and administration of the
“ sacrament are in a tongue not understood by the
“ people. Celibacy has grown customary among
“ their priests, though it is not enjoined. Thus
“ their doctrine militates against the 2d, 5th, 11th,
“ 14th, 24th, and in a manner also against the
“ 32d articles of religion, and against the Nicene
“ Creed.
- “ They are so ignorant that they could not even be
“ used as sub-assistants to our native Catechists,
“ and of course, as such people used to be, they
“ are obstinate and would demand of us to conform
“ to their persuasion and ritual, instead of con-
“ forming themselves to that of the Church of
“ England.
- “ Their proper language is not Syriac, but the Ma-
“ layalim idiom. They only make shift to read as
“ much Syriac as is necessary for celebrating the

- “ mass, an dreading their liturgy, which are almost
“ the same with those of the Armenians.
“ The cast out of which all the priests are taken are
“ the Cassanares, and the priests claim an equality
“ with the highest cast of that country, the Nairs ;
“ and, on this account, they have hardly any inter-
“ course with people of lower casts, whereby they
“ incapacitate themselves for the propagation of
“ Christianity.
“ We hope that the above reasons will justify our re-
“ quest, that we may be excused from admitting
“ those Christians to a union of faith with our-
“ selves, and to the office of teachers in our ortho-
“ dox congregations, in violation of our ordination
“ oath.”

Such is the report of the Danish and German missionaries whom the society in England were pleased to consult in order to determine on their benevolent plans : it is, however, sincerely to be regretted, that things were not better understood by those missionaries, who, certainly had not sufficient grounds to move without exception, such a formidable charge against the main body of the Indian Christians: neither had the opportunity of travelling among them, and examining for themselves their character, but from hear-say and report only. There is, moreover, a want of that discernment necessary in the marks of difference of the communions of those Christians; and, also,

some warrantable conclusions from their books, their liturgies, and rituals, requisite in this affair, of which we have not the least notice, and consequently such a report is justly questionable in every form of it, and not to be depended on.

Whatever might be the cause, it is certain, those missionaries were not very well pleased with the proposition; nor did they want for associates, the priests of the Syrian church, whose language they did not understand, and whose books they could not read; the event proved disastrous, in preventing the intended benevolence of the Church of England. But that an affair of such interest may be fairly canvassed, I shall, with the permission of my reader, here subjoin the arguments of the well informed writer above alluded to.*

1. "The missionaries therefore, it is obvious, had *no*
" *knowledge themselves* of the Syrians who live in
" a country far remote from them; but they had
" found some notices of them in looking over the
" journals of their brethren the Danish mission-
" aries, between the years from 1725 to 1738, as
" appears from the extracts above mentioned,
" where no allusion is made to any communication
" of a later date.

* Christian Observer, vol. xi. pag. 107.

By the XIXth Article of the Church of England, "*The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.*"—and by the same Article of Religion, *the Church of Jerusalem, Alexandria, Antioch, and Rome*, are condemned as having erred not only in their living and manner of ceremonies, but also in matters of Faith:—at the same time, the Church of England prays for *the Holy*

2. "These former missionaries also had not themselves visited the Syrian Christians; but they had seen, as appears by the extracts from their journals, some Syrians evidently of the Romish church, who came to Madras on a pilgrimage to St. Thomas's Mount, as is usual with the Roman Catholics in India.
3. "That the only Syrians they saw were of the Romish church is fully proved by these very extracts, which ascribe to them the use of "missals" and "mass," the acknowledgment of "the supremacy of the Pope," and "subjection to a Portuguese bishop," &c. &c. Such Syrian Christians as have joined the Church of Rome are well known to be in a degenerate and most illiterate state, and they are justly so described by the missionaries. But it does not appear that they ever saw one of those Syrian Christians of

Church universal:* and for *the Universal Church*, that it may be inspired continually with the spirit of truth, unity, and concord;† and also, for the good estate of the Catholic Church,‡ from all which it may be concluded that the Church of England charitably hopes, and prays for the faithful of all nations professing the Christian name, notwithstanding the outward and visible differences of other large portions of the Christian world, and their departures from the pure light of the Protestant faith, and primitive institutions of Religion. Likewise in the Ecclesi-

“ Malayala who continue separate from the Church
 “ of Rome. They state, indeed, their having seen
 “ a Nestorian Syrian priest; but he also must have
 “ belonged to that church, for he spoke of “ the
 “ adoration of the mother of God,” and informed
 “ them, that he had been ordained by Mar Gabriel,
 “ a Nestorian bishop, who “ celebrated mass,” and
 “ used a “ missal,” and who, we are afterwards
 “ told, when solicited to unite in the true orthodox
 “ doctrine, answered “ in a papistical strain.”

4. “ The journals of the Danish missionaries further
 “ record, that they had some correspondence with
 “ Valerius Nicolai, a Dutch minister at Cochin, re-

* Litany.

† Prayer for the whole state of Christ's church militant here in earth.

‡ Prayer for all conditions of men.

astical Canons it is enjoined, Canon LV. “ *Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer, in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ’s holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world,*” &c. By which we may see the manifest difference between *Protestant* charity and *Catholic* bigotry,

“ specting the Syrian Christians. It appears that,
 “ about the year 1729, Mr. Nicolai had written
 “ several letters to a Syrian bishop, one Mar Tho-
 “ mas, with a view to reclaim him from an error in
 “ doctrine by proofs from holy writ, (the bishop
 “ maintaining, as is alleged, a tenet of Eutyches,
 “ that Christ had but one nature,) but this bishop
 “ had declined giving any answer till he should
 “ receive permission from his patriarch in Syria.

5. “ From the perusal of these journals the Society’s
 “ present missionaries had come to the conclusion,
 “ that the Syrian Christians of Malayala “ are Nes-
 “ torians, and worship the Virgin Mary,” and that,
 “ therefore, they cannot be admitted to an “ union
 “ of faith with themselves.”

6. “ Such is the account which, in the year 1811, the
 “ Society for promoting Christian Knowledge have
 “ thought proper to publish respecting the Syrian
 “ Christians of Malayala.

“ Its publication, however, could only have been

and learn that Christianity is not confined to one country or nation, but is dispersed over the face of the whole earth; wheresoever the name of Christ is named, and his holy gospel preached; and that in every nation wheresoever even two or three meet and assemble together in his name, he is present with them. Christianity forbids the thought that all those churches have perished from the salvation of the gospel, which in ancient times have been pronounced *heretical*

“ proper on the supposition that no more recent
“ and authentic accounts of this interesting people
“ could be obtained. It is possible, indeed, that
“ the worthy Missionaries of the Society, who are
“ chiefly Germans, and have little intercourse with
“ the English in India, were ignorant of the exist-
“ ence of any such accounts.

“ But it seems hardly possible that, to some members
“ at least of the Board for managing the affairs of
“ this society, it should not have been known, that
“ in the year 1805, the Madras Government sent
“ the Rev. Dr. Kerr, senior chaplain at the pre-
“ sidency of Madras, on a special mission to Mala-
“ bar and Travancore, (before Dr. Buchanan visit-
“ ed those countries,) in order to investigate the
“ state of the Syrian and other Christians; and
“ that the official Report which this esteemed and
“ much-lamented clergyman made to Lord William
“ Bentinck, was afterwards published under the
“ authority of the Supreme Government of India.

by dogmatical councils, too often the result of bigotry and opposition, rather than dispassionate truth and reason.

The existing remains of the oriental churches are standing monuments of the everlasting truth of Christianity, which, neither time has destroyed, nor human power overthrown; and

“ If they had paid the slightest attention to this
“ Report, it would probably have prevented their
“ present publication. It would, at least, have
“ prevented their charging the Syrian church of
“ Malayala with the errors of Rome; for it would
“ have clearly pointed out to them the distinctions
“ which exist among the Christians on the Mala-
“ bar coast, and must have convinced them that the
“ account which they have given to the world,
“ under the sanction of their authority, referred
“ principally, if not wholly, to the Syrian Roman
“ Catholics, and not to the true Syrian Church of
“ Malayala.”

7. “ In one important particular, the journals of the
“ missionaries confirm the more recent intelli-
“ gence; we mean, as to the respectable character
“ of the Syrian clergy in their own nation. It is
“ stated, “ that the priests claim an equality with
“ the highest cast of that country, the Nairs.” It
“ may be expected, that when such shall be led to
“ turn their attention to biblical literature, they
“ should make some proficiency in it. As to their
“ incompetence to instruct the poor on account of

which, like the adamantine rocks, have withstood the rage of persecuting violence, and the revolutions of empires ; and considering all the circumstances in which their history stands connected, it seems a duty incumbent on the flourishing churches of Europe at this elapsed period, to strengthen and build up their vene-

“ their difference of rank, such an objection would
 “ apply equally to the clergy of England. Give
 “ them the means of studying the Bible in their
 “ vernacular tongue, and let them imbibe its spirit,
 “ and we have no doubt that any difficulties arising
 “ from difference of rank will speedily vanish.

8. “ In regard to a union with the Syrian Christians in
 “ India, even supposing it to be at present imprac-
 “ ticable, either on account of the political circum-
 “ stances of the country—they being the subjects
 “ of another state—or on account of certain differ-
 “ ences of religious opinion or practice ; yet surely
 “ there is nothing, even now, to prevent a friendly
 “ intercourse with them ; or, as the late Bishop of
 “ London expressed it, “ such a connection as might
 “ appear to both churches practicable and expe-
 “ dient :” such a connection as should tend to their
 “ improvement in scriptural knowledge, as well as
 “ to their civil happiness. Such a connection as
 “ this, we will venture to add, in the words of that
 “ lamented prelate, would be a “ happy event, and
 “ favourable to the advancement of religion.”

9. “ A union, therefore, with the Syrian Christians, at

rable ruins, to cherish and enlighten their faithful priesthood; and to restore them to that condition whereby they may become the grand luminaries of evangelical truth to the nations around them.

“ a future time, ought not to be accounted a visionary object. At present, however, they only want our countenance, and the means of instruction. They are descended from the first Christians at Antioch, (at least with more certainty than we can trace the descent of almost any other people,) they maintain a primitive character, and can boast of an antiquity to which *we* cannot pretend; and although, in respect of refinement and learning, they may not be deemed worthy to sit at meat with us, yet we may give to them, and it appears that they would thankfully receive, “ the crumbs that fall from our table.”

10. “ What can we, as a society embodying within its pale the constituted authorities of the English episcopate—what can we do to raise this ancient, but fallen and oppressed church, to a participation of the privileges with which the Divine mercy has favoured us? Can any thing be done to enlighten her darkness; to rectify the errors produced in the long lapse of ages, by her isolated state, and by her destitution of the means of religious knowledge? Can any thing be done to protect her against the oppression of the native governments, and against the insidious arts of the Romish church, aided by the terrors of an inquisition?” &c. &c.

THE RELIGION OF THE CHINESE.

The religion of this vast empire must be allowed a subject of some importance truly to ascertain. Our only sources of information are the relations of the Romish Missionaries, whose abilities and penetrating genius all the world knows equal to the task of this enquiry. From their accounts, as published in several authors, one point seems conclusive, and that is, that the Chinese religion is the most simple and refined species of paganism, different from all other, and peculiar to that ancient and extraordinary people. It is a religion without altars, temples, or priests, except one only, who is the emperor, and sovereign pontiff, receiving tithes of all; and who, annually performs the rites of sacrifice or oblation in behalf of the whole empire.

It does not appear that the learned Missionaries are agreed as to the supreme object of the Chinese worship, or wherein the imperial and national religion consists. TIEN is named to be the object of their worship, which in their language, signifies HEAVEN: but in what sense they so understand the word *Tien* when referred to acts of religion, or when used in a

religious sense, is a point to be inquired into: some of them understanding it of the *material heavens*, and others of the *immaterial heaven* or *spirit of the heavens*: concerning which neither their own learned men, nor the Missionaries themselves can absolutely decide: that is, whether the Chinese worship *God* or *Heaven*; the Creator or the creature; likewise, whether by the *spirit of heaven*, or immaterial heaven, they understand an Almighty and intelligent Being, or only an energy or power devoid of life and intelligence; which diversity of opinions first gave rise to sects amongst the Chinese.

The determination of this question has given rise to warm disputes between the Jesuit Missionaries, and their adversaries, for more than a century past. Du Halde, who was a Jesuit, tells us, “that the chief object of the Chinese worship was denoted by the name CHANG-TI, i. e. Supreme Emperor; or TIEN, which according to the interpreters, signifies the same thing, though it is also frequently taken for *the material heavens*: *Tien*, say they, *is the spirit that presides in heaven*, because heaven is the most excellent work produced by the first cause.” But here it is asked, “Did they regard this *Tien* as an intelligent Being, Lord and Creator of heaven, earth, and all things? Is it not likely that their vows and homage were addressed to the visible and material hea-

vens; or, at least, to a celestial energy void of understanding, inseparable from the identical matter of which they are composed. But this, says the author, I shall leave to the judgment of the reader." Navarette, and many others, strongly maintained the latter point: and in 1704, Pope Clement XI. issued a bull forbidding "that the two Chinese words TIEN and CHANG-TI should any longer be applied to God, but instead of them, the term TIEN-CHU, which signifies *Lord of Heaven*, should be introduced." But neither this, nor the other papal prohibitions had much effect, and the matter has slept for many years.*

Thus it appears that neither the Chinese themselves, nor the Romish Missionaries can decide absolutely on the religion of that empire: wherefore it is most safely and reasonably to be concluded, *that they worship they know not what*—like the pagans of old, they have raised an altar to an unknown God—and have lived in the utmost darkness of superstition without the knowledge of God, and without hope in the world.

The religion of the Bonzees is gross idolatry: there is no difficulty in pronouncing that vagrant

* Le Compte. Tom. II. p. 141. Navarette's Account of the Empire of China, p. 21, 22. Mosheims Authentic Memoirs of China, p. 27.

priesthood the worshippers of idols, who in common with the whole mass of ancient and modern pagans, have *changed the glory of the incorruptible and immortal God into the image and likeness of corruptible man, and to birds, and four footed beasts, and creeping things:* and thus being led captive by the devil at his will, have changed the truth of God into a lie, and worshipped and served the creature more than the Creator, as the great Apostle of the Gentiles has so justly described them.*

In reflecting on the religion of the Chinese, or rather their superstition, there seems to be elicited one great and evident maxim, which is, that in the example of China, the most refined and civilized nations of the world, unenlightened with Divine Revelation, are in point of religion, on the common level with the most barbarous and uncultivated nations: that even the inhabitants of the most isolated portions of the globe, and the natives of the South Seas have equal, if not more exalted conceptions of a Deity, than the boasted wisdom of China anywhere discovers: and herein is proved by an infallible and universal testimony the assertion of the divine Apostle above quoted, “that the world by wisdom knew not God:” nor could in

* Epist. to the Romans, ch. i.

any ways attain to any just ideas of his eternal and unchangeable attributes.

It is certain also, that if we look for any thing like natural religion, or natural theology, it must be sought in the unenlightened empire of China, where it is to be found in all its native perfection, and where its pestiferous fruits have been matured, and displayed themselves in the tyranny, the despotism, and cruelty of that empire.

Their great and eminent moralist, Confucius, was born about the year 551, before the Christian æra, a little before the death of Thales, one of the seven sages of Greece. He was contemporary with Pythagoras, and Socrates appeared not long afterwards. This oracle of the Chinese, and model of virtue and human perfection, was famed for his prediction of a *saint who should arise from the West, or Holy One who should there appear*: which some have understood as an obscure intimation of a Restorer. According to a tradition universally received among the Chinese, he was often heard to repeat these words, *Si fang yeou ching gin*, the meaning of which is, “*That in the West, the Most Holy was to be found*. And it is recorded that Ming-ti, the fifteenth emperor of the family of Han, was so struck with this declaration, and the image of a man who ap-

peared to him in sleep, that he sent two of his grandees towards the West, whence the vision seemed to have come, with orders not to return before they had found this Holy Person, whom heaven had given him some knowledge of, and till they had learned the doctrine which he taught.

But the messengers, discouraged with the dangers and fatigues of the journey, stopped in some place by the way, where they found the idol of a man called *Fo* or *Fœe*, who had infected the Indies with his monstrous doctrine about 500 years before the birth of Confucius. They instructed themselves in this superstition, and upon their return to China spread it throughout the Empire. This happened about 65 years after Christ, about the time when St. Thomas preached the Gospel in the Indies, so that had these mandarins duly observed their orders, China might probably have shared in the labours of this Apostle.*

As to their idol *Fo*, his origin is so obscure that there is no certain account of him extant; some making no more of him than an apparition, whilst others say he was born above a thousand years before the Christian æra, in a

* Du Halde, vol. iii. pag. 300; and Le Compte, Tom. i. pag. 416.

kingdom of the Indies near the Line, perhaps a little above Bengal, says La Compte.* Thus far have we an account of the religion of the Chinese, which no doubt, very soon, our English Missionaries will relate to us in a more perfect and satisfactory manner, when they have the convenient opportunity to consult the ancient books, and penetrate into that empire.

CATHOLIC MISSIONS IN CHINA.

The Romish Missionaries first made their way into China about the year 1583, and having introduced themselves at court, soon became the Emperor's favourites by their extraordinary address, and skill in the sciences and mechanic arts, serving him, it is said, in every capacity, from the highest to the lowest, down from a minister of state to a watchmaker. At length, their influence was such, that in 1662 they obtained an edict, granting a general toleration in favour of Christianity. This however, was revoked about 30 years afterwards by the successor to *Cam-hi*, but was again, in a good measure, restored by *Kien-long*, who succeeded to the empire in 1737.

* Memoirs of China, pag. 320.

The zeal of the Catholics for the propagation of their religion in China, has been truly great and persevering. It has been computed that within the first century after their establishment in that country, there have been about six hundred jesuits, and two hundred priests sent into China. The state of their missions in the years 1800 and 1806, is briefly as follows: There are at Peking four houses of European Missionaries, who are only allowed to go thither by leave of the Emperor, under the title of astronomers, physicians, watchmakers, &c. It is only required, that among these Missionaries, some should excel in the different sciences or arts, to be employed according to the good pleasure of the Emperor. The Missionaries employed by the Emperor, attend to the exercise of their ministry; whilst the others are exclusively occupied with it, and traverse the whole province of Petchily, of which Peking is the capital, as well as the adjoining province of Chantong. The first of these houses is occupied by the French Missionaries; the second house belongs to the Portuguese, where the bishop resides, who is regularly a native of Portugal, his jurisdiction extends over the whole provinces of Petchily and Chantong; the third house belongs to the *Propaganda at*

Rome,* which sends thither religious of different nations and different religious orders. Each of these houses has missions in the city of Pekin, and in the province of Petchily and Chantong; they have likewise each of them

* This is the Romish Missionary and Bible Society, of that fame and celebrity, that, as a great and noble religious institution, and the pride and glory of the Catholics throughout the world, cannot be passed over in silence. This society was instituted for the "Propagation of the Faith," by Pope Gregory, in 1622. Its original members were thirteen cardinals, two priests, and one monk, to whom was added a Secretary; their office was to extend the Catholic faith in every part of the world. This college was increased and enriched afterwards by the munificence of Pope Urban VIII. and other charitable and illustrious persons. Its revenues have been employed in the translating books of religious instruction, in different European and Asiatic languages, and in educating and forming for the priesthood, young men of their own and foreign nations at a vast expence. In the palace of the congregation, there is a room of large dimensions, which is their printing-office, furnished with characters in all languages, with able correctors and printers continually employed in works for the propagation of their religion. This great institution has received large accessions of funds, and endowments, at various times, by several other eminent founders. It has been from these means, that young men of various nations of Asia and Africa, have been brought to Rome, and there qualified for ecclesiastics in their several countries, especially where the Catholics have made any ground; viz. Georgia, Persia, Syria,

a correspondent at Macao.* The French house has a small college or seminary in the interior, to educate the natives for the priesthood. There are in China three titular bishops ; one at Peking, one at Nankin, and one at Macao : each of these bishops has two or three provinces under his jurisdiction, and are

Armenia, Egypt, Ethiopia, the Indies, and China. Here also they have able professors in the languages, and sciences, divinity, philosophy, and other branches of learning. Besides there are at Rome, colleges for various nations, as, the Greek college ; a college for the Maronites, and other eastern people, well endowed, and by which their extensive missions have been supplied in all parts of the world.

This society printed in forty-eight different languages within the first fifty years of its institution ; but the troubles of the French Revolution reduced it to the almost state of annihilation : amongst other losses, the whole of their printing matrices were taken to Paris, but have been since restored, and the *Congregation de Propaganda* have resumed their functions.

* Macao is an island situated at the southern extremity of the Chinese empire. It is a colony of the Portuguese, though part of the island belongs to the Chinese, and is within sight of China. There are in this island, fifteen churches or chapels, fifty ecclesiastics, and four convents, one of the Augustines, one of the Franciscans, one of the Dominicans, and one of the nuns of St. Clare. Besides the military governor, the public administration is in the senate, composed of the bishop, the judge, and a few of the principal inhabitants.

invariably natives of Portugal. Besides these, there are three bishops who are vicars apostolic, in the provinces of Fokein, Sutchuen, and Chensi: the first is generally a Spanish Dominican, the second a Frenchman from the seminary of foreign missions at Paris, and the third an Italian religious.

The Mission of the province of Pekin, including the capital, computed at the lowest, seven thousand Christian converts in the year 1806, divided into a hundred different districts, and dispersed through a vast tract of near six hundred miles in extent.

The Mission in the province of Sutchuen in the year 1785, reckoned twenty-four thousand converts; but by the last accounts the number increased to sixty thousand, which composed 515 Christian settlements, widely situated throughout this extensive province. To administer to all these, they have four Europeans, including a bishop, and twenty native priests: they have likewise many schools in this province, amounting nearly to a hundred in number. The province of *Sutchuen*, the capital of which is *Tching-tou*, extends nine hundred miles from east to west, and nine hundred and sixty from north to south. It contains twelve cities of the first rank, nineteen of the second, one hundred and ten of the third, and ten call-

ed *Ting*. The province is divided into four parts, eastern, western, northern, and southern.

In the western part of *Tonkin* and *Cochin-china*, there are also missions. In *Tonkin* they have two bishops, an apostolic vicar, and his coadjutor, four European priests, and about fifty native priests. Here they have also a college for studying divinity, and preparing for the minor orders ; with a seminary, containing in all about one hundred students.

In the western part of *Tonkin* were reckoned one hundred and eighty thousand neophytes administered by the French Missionaries. The eastern district is under the care of a bishop and the Spanish dominicans, reckoning about one hundred and forty thousand Christians.

The Mission at *Cochin-china*, is computed at about sixty thousand Catholics under the care of a bishop, and twenty evangelical labourers. There are here also two colleges for students in theology, situated in the upper and lower part of this kingdom.

The two kingdoms of *Tonkin* and *Cochin-china* are at present under the dominion of the king of the latter country, who exercises the

* For the character of the reigning Monarch of this country, who is known by the name of *Caung-Shung*, read Barrow's Voyage to *Cochin-china*, pag. 277.

most unlimited power over his subjects, and although he allows the Romish Missionaries the full liberty to go where they please and preach the gospel, yet he greatly oppresses them by his military levies, which compels the third part of his subjects to enrol themselves in his armies, from which a very small number can exempt themselves ; whilst others of them are employed in public works, and overwhelmed with labours, are reduced to a state of absolute slavery, to the great disadvantage of the Missions.

According to a general estimate there are one hundred Catholic Missionaries in Cochinchina and Tonquin, and about *two hundred thousand* Christians ; but according to a more recent account, there were reckoned in Tonquin alone *three hundred and twenty thousand*. Tonkin or Tonquin, is nearly as large as France, situated in the Torrid zone, very fruitful, whose soil is irrigated with about fifty rivers, and bounded on both sides by the sea.

FINIS.

Liturgia Anglicana Hebraice.

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-

PROSPECTUS or ADDRESS.

THE author having in his possession an elegant MS. copy of the Liturgy of the Church of England, in *Hebrew*, of unquestionable merit, originally done for a Society of converted Jews, founded by WILLIAM WAINFLEETE, Bishop of Winchester, and founder of Magdalen College, Oxford, is desirous that such a learned work should be published, not only as a literary curiosity, but also as a most interesting article at the present period, when the Book of Common Prayer of the Church of England is appearing in so many and various languages of Europe and Asia, that a pure Hebrew Version of it, so long wanting, should now be supplied, both as a useful help to students of Theology, desirous of attaining a more perfect knowledge of the Hebrew tongue: and also in regard of its very probable benefit in producing in the minds of the more learned amongst the Jews a more liberal opinion of the Christian Church, and particularly of the Church of England, whose Doctrines, and other Rites and Ceremonies, they may be the better enabled to inquire into and examine for themselves; and, by the Divine blessing, be the more readily disposed to embrace the Christian Faith.

Should this proposal meet with the approbation and support of the learned, sufficient to defray the expense of the undertaking, the author intends to deposit the original Copy in some public Library, for any future purposes.

LONDON, 1818.

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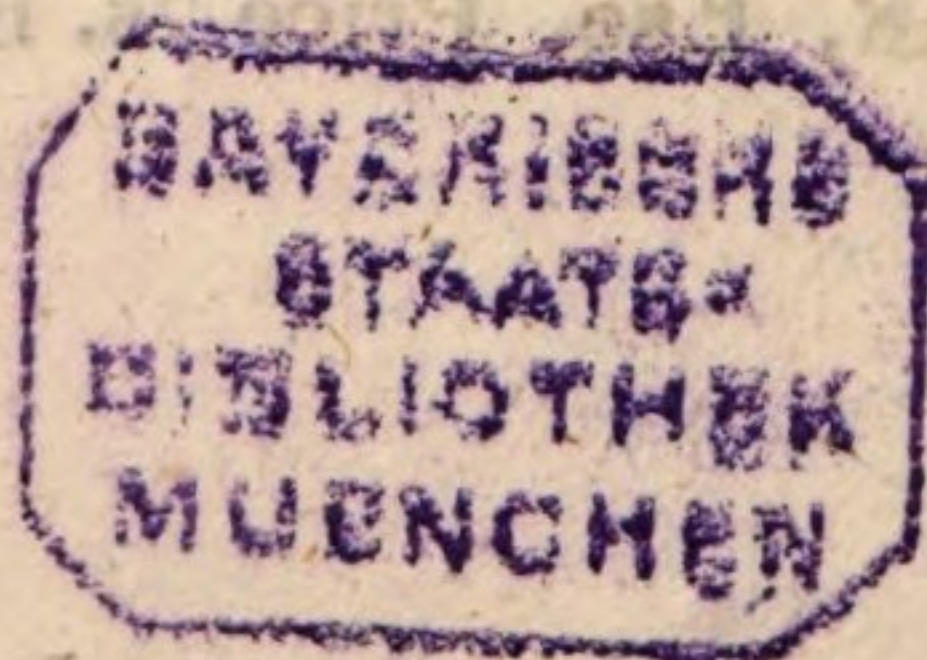
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